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ARCHÆOLOGICAL SURVEY OF INDIA.

(NEW IMPERIAL SERIES.)

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HIS HIGHNESS THE NIZAM'S TERRITORY.

LISTS OF ANTIQUARIAN REMAINS.

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ARCHÆOLOGICAL SURVEY OF INDIA.

LISTS OF

ANTIQUARIAN REMAINS

IN

HIS HIGHNESS THE NIZAM'S TERRITORIES.

COMPILED

BY

HENRY COUSENS, M.R.A.S.,

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BOMBAY.

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XXXI	List of Antiquarian Remains in His Highness the Nizam's Territory.	Cousens	1900	...	...	...

PREFACE.

THE orders of the Government of India for the compilation of the Lists of Antiquarian Remains in His Highness the Nizâm's Territory were conveyed in their letters Nos. $\frac{2201}{32}$ of the 7th May, and $\frac{4785}{32}$ of the 19th November 1894, Revenue and Agricultural Department, forwarded with Government of Bombay letters Nos. 1832 of the 17th May, and 4402 of the 24th November, General Department, respectively, as well as in Government of India Resolution No. $\frac{220}{32}$ of the 22nd January 1895, Revenue and Agricultural Department. These orders were eventually summarised in Government of Bombay Resolution No. 691 of the 19th February 1895.

These lists have been prepared principally from materials collected at the cost of His Highness the Nizâm's Government. During the season 1894-95 I was placed on deputation work under the Hyderâbâd Government and made a tour through that State. In 1875-76 Dr. Burgess, whom I accompanied, toured through the western portion, and at various times we have crossed the border when carrying out the survey of the Bombay Presidency, especially in the south-west corner. The well-known caves of Ellora and Ajantâ have been thoroughly surveyed by us in former years. Printed forms were distributed by the Hyderâbâd Government, 1895, to all district officials, and the majority of these were eventually returned filled in more or less with entries of remains in the different districts. The *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions* supplied me with additional information and I have quoted from it freely.

The classifying of the different entries for conservation purposes, as indicated by the Roman numerals down the margins, is in many cases tentative and is subject to revision on a better acquaintance with the remains described. The classification for conservation purposes as settled by the Government of India is as follows:—

I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II should be further sub-divided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

Wherever inscriptions are mentioned the word **inscription** has been printed in Old English type so as the better to catch the eye of epigraphists, who would not care to wade through the letter press in search of them.

The spelling of names throughout has been carried out in accordance with the orders conveyed in Government of India Resolution No. 167, dated the 2nd February 1883, Home Department (Public), which was accompanied with two lists of names of places in His Highness the Nizâm's Territory.

A glossary at the end gives the meaning of all vernacular terms used, and a classified list for conservation purposes is also added.

POONA; HENRY COUSENS.

The 30th June 1899.

CLASSIFIED LIST FOR CONSERVATION PURPOSES

OF REMAINS IN

HIS HIGHNESS THE NIZÂM'S TERRITORY.

CLASS I*a*.

District.	Locality.	Description.
Hyderâbâd	Golkondâ	Tombs of the Golkondâ kings.
Aurangâbâd	Aurangâbâd	Three groups of Buddhist caves.
„	Ajantâ	Buddhist caves.
„	Daulatâbâd	Fort.
„	Ellora	Group of caves.
„	Jinjâlâ	Ghaṭotkach caves.
„	Pitalkhora	Buddhist caves.
Bîd	Ambâjogai	Old temple.
„	„	Cave temple.
Gulbarga	Gulbarga	Muhammadan tombs.
Râichur	Râichur	Fort.
Naldurg	Dhârâshev	Group of caves.
Warangal	Hanumkoṇḍâ	The great temple.
„	Warangal Fort	The four great gateways.
Indur	Gaursamudrum	Armenian inscriptions.
Medak	Medak	An old inscription.
Bidar	Bidar	The *madrasa*.
„	„	'Ali Barid's tomb.
„	„	The tombs of the Bâhmani kings.
„	Karusa	Brahmanical caves.
Yelgandal	Karimnagar	Old arms.
„	Singapur	Stone circles.

CLASS II*a*.

Hyderâbâd	Golkondâ	Fort.
Aurangâbâd	Antur	Fort.
„	Baitalbâri fort	Fort.
Nânded	Kandahâr	Fort.
Gulbarga	Gulbarga	Old tombs.
Râichur	Malliabâd	Fort.
„	Yadgir	Fort.
Lingsugûr	Anagondi	Old fortifications.
„	Jaldrug	Fort.
Naldurg	Naldurg	Fort.
„	Paranda	Fort.
Warangal	Warangal	Fort.
Nalgonda	Nalgonda	Fort.
„	Bhongir	Fort.
„	Undrugonda	Fort.
Indur	Bâlkonda	Round watch towers.
„	Battisgad fort	Fort.
„	Nirmal	Forts.

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Class I*b*.—*contd.*

District.	Locality.	Description.
Bidar	Aurath	A slab with the zodiacal signs.
„	Nârâyaṇpur	An old temple.
„	Nilanga	An old triple-shrined temple.
Yelgandal	Bejinki	An old temple.
„	Singapur	Stone circles.
„	Uparpalle	Old temples and inscriptions.

Class II*b*.

Aurangâbâd	Jâlna	The Kâli masjid.
„	„	Alladal Khân's mosque.
„	„	Islamya masjid.
„	Rudreśvara cave	Cave temple.
Parbhani	Aundha	The temple of Nâgendra Bovâ.
„	Bhogâon	An old temple.
„	Châtâna	The temple of Gaṇapati.
„	„	The temple of Riṭṭivihir.
„	Pangli	The temple of Mahâdeva.
„	Pungla	The triple-shrined temple of Mahâdeva.
Nânded	Lagluth	An old temple.
„	Mhaisa	An old temple.
Gulbarga	Nâgâi	The Arvat-Khamban *guḍi*.
„	Seram	The temple of Maheśvara.
Lingsugûr	Kopal	Fort.
Warangal	Warangal	The Medrâyan *guḍi*.
„	„	The Vîrabhadra *guḍi*.
„	„	The Vishṇu *guḍi*.
„	„	Khasi Mahâl.
„	Neddigonda	A triple-shrined temple.
Medak	Medak	Fort.
„	Komatur	A *masjid*.
Bidar	Kalyâna	Rock excavations.
Yelgandal	Naganur	An old temple.

Class II*a*.—*contd.*

District.	Locality.	Description.
Indur	Nirmal	Sâmangad fort.
„	Son	Fort.
Medak	Medak	Fort.
Bidar	Bidar	Fort and fort walls.
„	Kaulas fort	Fort.
Yelgandal	Jaktial fort	Fort.
„	Malangur fort	Fort.
„	Yelgandal	Fort.
Sirpur-Tândûr	Chandur	Manikgaḍ fort.

Class I*b*.

Hyderâbâd	Bakropalle	Old temple.
Aurangâbâd	Aurangâbâd	The Bibi's *maqbara*.
„	Anvar	An old temple.
„	Roza or Kuldâbâd	Aurangzib's tomb.
Parbhani	Aundha	The temple of Nâganâtha.
„	Châtâna	The temple of Narasiṁha.
„	„	A Jaina column.
Nânded	Mhaisa	An old Kânarese inscription.
Gulbarga	Nâgâi	An old Kânarese inscription.
„	„	An old Kânarese inscription in a Śaiva temple.
„	Seram	The temple of Pañchalinga.
„	„	Old Kânarese inscription.
Râichur	Amliyaddini	Old Kânarese inscription.
„	Bednur	Old Kânarese inscription.
„	Chikalpurni	Old Kânarese inscriptions.
„	Harvi	Old Kânarese inscriptions.
„	Kotal	Old Kânarese inscription.
„	Manvi	Old Kânarese inscription.
„	Marrat	Old Kânarese inscriptions.
Lingsugûr	Gugi	Yusuf 'Adil Shâh's tomb.
„	Ittagi	Old temple and inscription.
„	Kukkanur	Navalinga or Navasiddheśvara temple.
„	„	Kalleśvara temple.
„	„	Old Kânarese inscriptions.
„	Naikal	Old Kânarese inscription.
Warangal	Warangal	The Venkaṭeśa *guḍi*.
„	„	Old Kânarese inscriptions.
„	Pâlampet	Old temples.
Nalgonda	Pângal	Old Kânarese inscriptions.
„	Paturlaphâd	Old Kânarese inscription.
„	Phaigzi	Old Kânarese inscription.
Medak	Medak	Old inscription in the *tâluḳâ kacheri*.
„	Kandi	Old inscription.
„	Nandi	An old temple.
„	Patancheru	A carved stone bearing the zodiacal signs.
„	Simalthari	Old inscriptions.
Indur	Bichpalle	An old temple.

Photo., S. I. O., Calcutta.

I.—HYDERABÂD CITY AND SUBURBS.

1. **Hyderâbâd**, also styled Bhâgnagar, and Farkhunda Bunyad, is the capital of His Highness the Nizâm's Dominions. It was founded in 1589 by Muhammad Kuli, the fourth king of the Kutb Shâhi dynasty, who ruled at Golkondâ, 7 miles west of the city. Golkondâ had become over-crowded and unhealthy, the water-supply was scanty, and in the year above mentioned the Kutb Shâhi King selected the site of the present city, and a large town, styled Bhâgnagar, after one of the King's Hindu mistresses, speedily sprang up.* After her death Muhammad Kuli changed the name to Hyderâbâd, although to the present day many natives, especially Hindus, style the city Bhâgnagar. As regards the removal of the seat of government from Golkondâ to Hyderâbâd there are no data, but it seems probable that this was accomplished towards the close of the sixteenth century. No attempts at fortifying the new city were made, Golkondâ being still looked upon as the citadel of the new town. Later, the Kutb Shâhis became tributary to the Mughals. About 1683 Abu-ul-Hasan, the Kutb Shâhi King, appears to have become irregular in payment of the tribute to Delhi, and this brought the imperial forces against the city which was taken and sacked. Still later on the fort of Golkondâ, to which the king had retreated, was besieged and taken and Hyderâbâd then became a dependency of Delhi. In 1724 Mubâriz Khân, Subedâr of Hyderâbâd, marched against Nizâm-ul-Mulk and was killed in the battle of Shakar Kherâ in Berâr. Early in the next year the first of the Nizâms arrived at Hyderâbâd. Asaf Jâh completed the partially erected walls of the city, and made it his capital.

III. Hyderâbâd contains no buildings of any great age or special interest save the ruins of an old temple at Ambarpet not far from Oliphant's Bridge, and it is of very little account as it now stands. One of the oldest amongst the Muhammadan buildings is the Jâmi' Masjid which bears unmistakable evidences of age. Hyderâbâd contains a number of mosques erected during the time of the Kutb Shâhi Kings, which have a style of their own. Their chief characteristic is the profusion of plaster decoration over the façades *minârs*, and the outline of the latter is different from that of those of any other Muhammadan centre. The deep ornamental arched galleries round the *minârs* are prominent features. Among the older buildings may be mentioned the Jâmi' Masjid, the Khairatâbâd Masjid, an old mosque about half a mile east of the Husen Sâgar Tank, the Karawân Masjid, the Moti Masjid, the Chauk Masjid, the Makka Masjid, the Châr Minâr, the Dâd Mahâl, the Dar-us-Shifa (hospital and *karavanserai*), the Purâna Haveli, the Ashur Khâna, and the Purâna Pul (old bridge).

* From *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, compiled by Syed Hossain Bilgrami, B.A., and C. Willmott of H. H.'s Civil Service, to which work I am indebted for many descriptive accounts in the following pages.—*H. C.*

Ib. **2. Bachropalli,** near Hyderâbâd. The position of this place has not been found. An account of an old temple here is given in Fergusson's *Indian and Eastern Architecture*, p. 388. "Bachoopully"? 12 miles N.-W. of Secunderâbâd.

IIa. **3. Golkondâ,** once the capital of the Kutb Shâhi Kings, is situated 5 miles west of the city of Hyderâbâd. Originally it was a small hill fort constructed by one of the Râjâs of Warangal, who ceded it, together with its dependencies, to Muhammad Shâh Bâhmani of Gulbargâ in 1364, when it was called Muhammadnagar. In 1507 it was made the capital of Kuli Kutb-ul-Mulk, the Bâhmani Viceroy of the province of Golkondâ, who, throwing over his allegiance, set up a kingdom of his own.

The fort of Golkondâ is surrounded by a strongly built crenelated stone wall or curtain, a little over 3 miles in circumference, having high bastions, eighty-seven in number, at the angles, on which there are still some of the old Kutb Shâhi guns, some with their breeches blown out, others with iron rods thrust into them by the Emperor Aurangzib's orders to render them useless. Some of these have Persian inscriptions. Within the walls of the fort are the ruins of palaces, mosques, and dwellings scattered in all directions, but there are no buildings of note, the best among them being irretrievably ruined. Between the entrance and the summit are the remains of the Nav Mahâl, the Nakar Khâna, the Jâmi' Masjid, the Bala Hissar, the Ashur Khâna, the Sila Khâna, the Ambar Khâna, and finally the king's palace which occupies the top.

A mile to the north-west, built upon two eminences, are the Bârâdari and Masjid Bagmati and Târâmati, bearing inscriptions stating that those who erected them died in A.H. 1035, (A.D. 1625). Beyond the Banjara gate are the massive
Ia. tombs of all the Golkondâ Kings except the last who died in captivity. Most of these buildings have suffered from decay and the hands of visitors who have not scrupled to plunder the enamelled tile and other architectural adornments which once contributed to place the tombs among the best and most remarkable Muhammadan mausolea in the Dakhan. During the long siege of Golkondâ in 1687, the tombs and the gardens which surrounded them were converted into barracks and camping-grounds by Aurangzib's soldiers. It is said that pieces of artillery were also mounted upon them wherewith to bombard the fort.

4. Maisaram, a village 10 miles south of Hyderâbâd. It contains the remains of some Hindu temples which were destroyed by Aurangzib after the capture of Golkondâ. Two hundred years since a *masjid* was erected from the materials of the largest, and is still in existence. Some pieces of black polished basalt which formed portions of the supports of the doorway of the temple were removed to the Makka Masjid at Hyderâbâd at the same time.

II.—NORTH-WESTERN DIVISION.

(AURANGÂBÂD SUBÂ.)

I.—AURANGÂBÂD DISTRICT.

1. Aurangâbâd, the head-quarters of the North-Western Division or Subâ, also the head-quarters of the Aurangâbâd District or Zillâ. Aurangâbâd is a comparatively modern town, having been founded in 1610 by Malik Ambar, on the site of the village of Khaḍki, who called the new city Fathnagar, a name which was afterwards changed to Aurangâbâd by Aurangzib. It was also styled Khujista-Bunyad. The remains, therefore, of interest in the city and its vicinity are, for the most part, of Musalman origin, the most important being the Bibi *maqbara*.

Ia. (1) But remnants of far greater antiquity are the three groups of Buddhist caves excavated in the hills about 1 to 2 miles to the north-west of the city. They are all of about the same age and are among the latest known of that style. They have some very interesting features which make them unique. (Described fully in the *Cave Temples of India*, the IIIrd Volume of the *Archæological Survey Reports* for Western India, the *Aurangâbâd Gazetteer*, and in the *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*.)

Ib. (2) The Bibi *maqbara*, or tomb of Râbia Durâni, the wife of Aurangzib, was built to his order by one 'Âta-ullah in A.H. 1071 (A.D. 1660), according to an inscription on the gateway. Its cost, as given in the *Tawarikh Nama* of Aurangzib's reign, written by Ghulam Mustafa, was ₹6,68,203-7-0. It was built in imitation of the famous Tâj Mahâl at Agrâ which had but shortly before been finished by Shâh Jahân, but is very much smaller and inferior in workmanship. It stands in the suburb of Begampurâ. (*Aurangâbâd Gazetteer*, p. 596; *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, Vol. II, p. 322.)

Malik Ambar, the minister of Murtaza Nizâm Shâh II, established himself in Khaḍki in 1604 and began to build a number of mosques and public buildings. None of the buildings in Aurangâbâd, save the *maqbara*, can lay claim to any exceptional merit. The principal among them are—

III. (3) The Kâli Masjid (A.D. 1600).

(4) The Bharkal gate of the city.

(5) The Naukonda palace.

(6) The Jâmi' Masjid (A.D. 1612).

(7) The Chita Khâna, which Aurangzib converted into a travellers' rest-house, and

(8) The *dargâhs* of Malik Ambar and his wife, all attributed to Malik Ambar.

(9) Pîr Ismail's mausoleum upon the Harsul road, outside the Delhi gate, covers the remains of a tutor to Aurangzib.

(10) The Chauk Masjid, built by Shâyista Khân in A.D. 1665;

(11) The Lâl Masjid, built by Zain-ul-Abdin Mafti in A.D. 1665;

(12) The city walls built by Aurangzib in 1682;

(13) The Killâ Arrak palace, an extensive building, now in ruins, also built by Aurangzib in 1692;

(14) Shâh Musâfa Sâheb's *dargâh*, who died in 1687, with subsidiary buildings—a mosque, *madrasa*, *kacheri*, minister's house, *sarâi*, and *zanana* accommodation, together with a *pânchakki* or water-mill for grinding corn—built mostly about 1695 by a noble on the staff of Chin Kalich Khân;

(15) The large Shâh Ganj mosque in the market place, built about A.D. 1720;

(16) The "Barra Darri," erected by Iwâz Khân; and

(17) The Damri Mahâl, erected, like the Damri Masjid at Ahmadnagar, by levying a contribution of one *damri* on all labourers employed.

Beside the above, Aurangâbâd was supplied with a splendid water-supply, brought in, principally, through small masonry pipes now more or less ruined and out of order. The principal water-courses are 14 in number, and the most important among them is the canal which was taken by Malik Ambar from the river near Harsul.

Ia. 2. **Ajantâ Caves.**—These well-known Buddhist caves are situated in a lonely and wild ravine some 3 miles in a straight line north-west of Ajantâ, which is 52 miles north-east of Aurangâbâd. The nearest village to the caves is Fardâpur where there is a small travellers' bungalow, and which is best reached from Jalgâon railway station on the Great Indian Peninsular Railway, which is about 36 miles north of the caves with bungalows on the road. Approaching the caves from Fardâpur, the only way of access, the pathway soon enters the hills, following up a torrent bed. The gentle slopes on either hand gradually give way to precipitous cliffs, which approach one another and hem in the tortuous valley between their rugged walls. The ravine, after taking a semi-circular sweep, suddenly terminates in a *cul-de-sac*, a great cleft in the rocks above showing where the stream comes down from the highlands above in a succession of seven steep falls, the "Sât Kunḍa," so called on account of the huge natural basins in the rock at the foot of each fall, formed by the constant action of the water. It is here, shrouded within the everlasting gloom of this semi-circular valley, cut out from its solid rocky walls, that the caves are situated. They form a gallery of excavations some distance above the bed of the stream and follow one another in close proximity, the path from one to the other being in some places but the barest ledge of rock. There are in all 29 caves numbered from the Fardâpur end.

One of the earliest accounts of the caves was published in the *Transactions* of the Royal Asiatic Society in 1829, since which time they have been often visited and described. Captain, afterwards Major Gill, of the Madras Army, was appointed to make copies in oils of the frescoes, for which the Ajantâ Caves are famous, but these, for the most part, becoming destroyed in a fire at the Crystal Palace in 1860, they have been again copied under directions of the British

Government by students from the Bombay School of Art under the guidance of Mr. Griffiths, the late Principal. The caves have been thoroughly surveyed by the Archæological Survey Party for Western India under the Directorship of Dr. James Burgess, and have been described and delineated in the *Cave Temples of India*, the IVth Volume of the *Archæological Survey Reports* for Western India, the *Aurangâbâd Gazetteer*, Fergusson's *Indian and Eastern Architecture*, etc.

The caves are worthy of thorough conservation, more especially in connection with the frescoes, which have suffered far more from the hand of man than the weathering of ages. Nothing but a caretaker in constant charge and a periodical inspection will suffice. It has been a constant practice with visitors and their guides to endeavour to cut out portions to carry away.

III. 3. **Ambad.**—Head-quarters of the *tehśil* of the same name, and situated 34 miles south-east of Aurangâbâd. It contains a large temple to Khaṇḍobâ, erected by Ahalyâ Bâi of Indor, which is triple-shrined, and surrounded by a stone wall and gallery. Above the entrance is a *nagârkhâná*, and in the court-yard, upon either side, is an iron pillar, and a figure of a lion standing on four small elephants with a fifth in his mouth. A number of fine images are scattered about inside. The terrace shows three large *śikharas* in a line, with a small one at either end. The *śikharas* are all built of brick and are differently ornamented, no two being alike.

(2) An old mosque, without any pillars, called the "Bin Khami Masjid."

(3) The *dargâhs* of the Biabânis. The principal structure is rather neat looking and has some fine tracery work about it. An old *masjid*, close by, is in ruins.

II*a*. 4. **Antûr.**—An old fort in the Aurangâbâd District, built upon the summit of a spur of the range of hills bordering on Khândesh. It was built about the middle of the 15th century by a Marâthâ chief, after whom it was called, but it subsequently fell into the hands of the Muhammadans, who built a second and lower wall around the first in A.H. 1007 (A.D. 1598).—The crest of the hill is nearly square with precipitous walls of rock on three sides, while on the fourth, or south, the natural slope has been scarped away. The walls are now partly ruined. Within the fort are the remains of some tanks and cisterns, while upon its walls are a few old wall pieces. A small *masjid* within the fort has a Persian **inscription** which says it was built by Ismâil Husen in A.H. 1025 (A.D. 1615). Another **inscription** on a fort bastion is as follows: "This lower wall was constructed during the reign and under the auspices of Burhân Nizâm Shâh, the fountain head of wisdom, by Malik Ambar, the wisest of the wise and benefactor of the world, in the year A.H. 1007." A later **inscription** upon a small arch within the gateway is dated A.H. 1035 (A.D. 1625) and mentions that the arch was built by order of Malik Ambar.

Two miles south of the fort, on the roadside, there is a square stone pillar which was put up as a direction post. Upon each face is a Persian **inscription** which give the names of the chief towns within a radius of several hundred miles, with the direction they lie in from the pillar; Nâgpur and Jâlna, Mewâr and Châlisgâon, Antur and Burhânpur, Daulatâbâd and Ahmadnagar, are given. The **inscription** also states that the pillar was erected during the reign of Murtaza Nizâm Shâh in A.H. 1000 (A.D. 1591).

1*b* 5. **Anvar.**—A village 8 miles south of Ajantâ, and 45 north-east of Aurangâbâd. Here there is a small but elegant little temple of which Mr. Fergusson says: "Among these, few are more pleasing than the little temple of Amvah near Ajantâ. It is only a fragment. The sanctuary, with its spire, are gone, only the portico remaining; and its roof externally is so ruined that its design can with difficulty be made out. Yet it stands so well on its stylobate, and the thirty-two small columns that support the roof externally are so well proportioned and so artistically arranged, as to leave little to be desired.

"The great feature of the interior is a dome 21 feet in diameter, supported on twelve richly carved pillars, with eight smaller ones interspersed. Like all Indian domes it is horizontal in construction, and consequently also in ornamentation, but as that is done here, it is as elegant or more so than the ribbed domes of western art. This one is plain in the centre, having no pendant."

6. **Assaye** (Asâi), 22 miles south by east from Ajantâ is the famous battle-field of 1803.

III. 7. **Baizapur** or Vaizapur, 40 miles west of Aurangâbâd. (1) A temple to Mahâdeva with a pyramidal roof in nine tiers, and a small dome and spire at the top. The masonry is in stone and mortar, and the only decoration on the walls are a series of arched recesses in plaster. (2) The *dargâh* of Sayyid Rukn-ud-dîn is covered with a horizontal arched roof. The tomb is 26 feet long; and the dome is plain and has a high spire. The whole is surrounded with a wall; the enclosure also contains a *sarâi* and *nawâbkhâna*. It is said that the tomb existed in the time of Malik Ambar, and that Aurangzib re-constructed it of brick and *chunam*. An old *masjid* close by has three pointed arches, and the corners contain little kiosks instead of minarets. A sloping verandah is in front. (3) A large *idgâh* was built by Sayyid Jâfar Khân in A.D. 1787.

II*a*. 8. **Baitalbâri Fort,** 6 miles west of Ajantâ. It has some old pieces of cannon mounted on its walls, but all the inner buildings are in ruins, also a *vihâra*, 26 feet by 24 feet, supported by four square pillars and four pilasters.

9. **Begampurâ,** a suburb of Aurangâbâd. See "Aurangâbâd."

III. 10. **Bhosa,** 10 miles north of Paithân. Contains the ruins of two handsome stone temples to Mahâdeva and Bhavânî.

III. 11. **Bindalla,** 20 miles south-west of Aurangâbâd, on the Toka-Aurangâbâd road. A fine masonry tank.

III. 12. **Bhokardhan,** 40 miles north-east of Aurangâbâd. The ruins of a Mânabhava temple are on the left bank of the Kailna, about half a mile from the town; and below the temple are some caves in the river bank, but they are all blocked up with earth and rubbish.

III. 13. **Busar.**—A temple built in A.D. 1694. It is crowned with a fluted dome and spire. Each step of the pyramid is ornamented with a series of fluted

domes. The façade of the tower is further adorned with recesses and other ornaments in plaster. It is said to be a Châlukyan building.

Ia. 14. **Daulatâbâd**, fort and town. This well-known and famous old hill fort, with the fortified town at its foot, is situated about 8 miles north-west of Aurangâbâd, and is 640 feet high. The conical hill upon which the fort is built is scarped away all around its base to a height of about 90 feet. "It is the old Hindu capital of Devagaḍ or Deogiri, and has been identified by some as the Tagara of Ptolemy. Devagaḍ surrendered to the Muhammadans in A.D. 1295, and was incorporated in their possessions in 1312. Its name was changed into Daulatâbâd in 1338 by Sultân Muhammad Tughlaq, who wanted to make it his capital. The history of Daulatâbâd is involved in the history of the district, and the fort belonged successively to the Bâhmani dynasty, the Nizâm Shâhi Kings of Ahmadnagar and the Mughals. These last captured it in A.D. 1633. The capital was removed in 1616 to Khaḍki, founded by Malik Ambar, the name of which was subsequently changed to Aurangâbâd. Tavernier visited Daulatâbâd and so did M. Thevenot. The fortress is on an isolated hill, 700 feet in height, forming an outlier to the Bâlâghât range that bounds it on the north and east. The hill is cone-shaped and the city of Daulatâbâd was situated to the east and south of it; but the greater portion is now in ruins, and only some straggling huts remain, occupied by the police force stationed in the fort, and by a few other persons engaged in the cultivation of the vine, fig, and other fruit trees. The outer wall which enclosed the city is $2\frac{3}{4}$ miles in circumference, and has only two entrances in use, the Makka and Roza gates. About midway between them, a pathway branches off from the main road to the fort, and a descent into a hollow leads to the first of the four walls with which it is surrounded on three sides. The entrance is simply an open space; and beyond it is the second line of defence, with a large square gateway, on the innerside of which are two small groups of lions and elephants carved in stone, with a ruined mosque to the left. The third gateway is much higher and stronger than the second, and the towers are decorated with effigies of elephants and lions. The porch has a dome ornamented with panels of lotus leaves and flowers; and on each side are two small chambers supported on carved stone pillars. A flight of steps leads to the top of the gateway, on which are the ruins of several extensive buildings. The road turns abruptly to the right; and the gate to the next line of defence has a high semi-circular tower on the left used as a *nagârkhâna*. Beyond this is a smaller entrance near the limit of the lower portion of the fort, from which a roughly paved ascent leads to the portal of the inner defences.

"The interval just mentioned between the outer and inner fortifications contains ruined palaces, temple, *dargâhs*, and mosques shrouded in jungle shrubs. A short distance to the right of the last entrance are the remains of an elegant temple to Bhavânî; and in front of it is Pîr Kadu Sâheb's *dargâh*. An immense well sacred to Sarasvatî, is just beyond, and measures 100 feet square and 40 feet deep. The sides are paved with square blocks of stone, and have narrow flights of steps leading down to the water. The well is partly supplied by springs and partly by a system of pipes connecting it with a reservoir to the north-east. A

short distance beyond the well are the tombs of some native soldiers; and to the right is a high wall surmounted by the ruins of a garden-house or pavilion. Vaulted chambers are on the outer side of the wall, and innumerable recesses of a similar description are observed in all parts of the fort. In front of the garden is a large masonry tank, 150 feet square and 22 feet deep, having a broad terrace round the sides, and narrow flights of steps leading up to the terrace and then down to the bed of the tank. The supply of water was drawn through a line of masonry pipes, from a large reservoir situated among the hills. The next object of interest is a tall *minâr* erected by Sultân Allah-ud-din, which is about 100 feet high, and has a circumference at the base of 70 feet. On the north side is the *divânkhâna;* and on the south is a small mosque with an inscription giving the date of its erection as 849 H. (A.D. 1445). To the left of the *minâr* are the remains of a large Jaina temple, subsequently dedicated to the goddess Kâlî. The central portion is now used by the Muhammadans as a mosque. A few years ago, a large stone slab, which contained an obliterated inscription in *Bâlabodha,* was removed from the wall at the north end of the temple for transmission to the Bombay Branch of the Royal Asiatic Society.

"To return to the fortifications, after crossing the last portal, and at a distance of 50 or 60 yards, a fourth large gate forms the entrance to another line of defence. This is called the "black gate"; and from it the road turns to the right to the fifth gateway. An ascent of a dozen broad steps leads to the sixth gate, which has an oblong porch with a semi-circular roof, containing the remains of a Hindu building. Another ascent of 50 or 60 steps leads to the seventh gate, to the left of which is the entrance to the old palace of the Hindu râjâs; and a short distance beyond this is the eighth gate, containing on the right the ruins of the Chini *mahâl,* where Tânâ Shâh, the last of the kings of Golkondâ, was confined by Aurangzib in 1687. The palace was inlaid with blue and yellow enamelled tiles, some of which are still visible on the eastern façade. Immediately above the Chini *mahâl* is a circular bastion, carrying a heavy piece of ordnance; and a few yards further on is the only entrance which the upper fort possesses. This is approached by a narrow bridge thrown across a trench which surrounds the fort. The trench is always supplied with water and is upwards of a hundred feet in depth. To the left are the ruins of a Hindu palace; and the passage from the bridge leads through a small portal and ascends to a high bastion erected by Aurangzib. From this point the ascent continues along a winding gallery, hewn out of the heart of the rock. The first gallery is 60 feet long and lands in a small court-yard, to one corner of which is a broken flight of steps, leading to a small plateau, containing the ruins of a palace. To penetrate the second gallery it is necessary to be provided with torches. The passage is about the same length as the last one, and terminates in a small vestibule ornamented with pillars. Beyond this is a long tunnel, containing numerous chambers cut out of the rock, which were used as guard-rooms and store-houses. Another flight of steps leads on a small platform, and a further ascent of 43 feet leads to a small opening, 30 feet by 20 feet. This upper outlet has a contrivance in the shape of a huge iron grating to close it; and when necessary a large fire was kindled upon the grating, which rendered all approach from the inner gallery impossible. To provide ventilation for the fire, a hole was tunnelled close

by. A flight of steps leads from the platform to the shrine of Faqir Sultan, in the court-yard of which are several dismantled pieces of ordnance, and a swivel fixed on a tripod stand. The remains of a fortified wall are also seen; and to the left is a small bastion with a piece of ordnance. A path to the right leads to the Kauri tank, formed by a crevice in the rock filled with spring water; and a little beyond is another rock-cut cistern, 40 feet by 30 feet, called the Elephant Tank. A steep ascent from the shrine leads to the "Bârâdari," near the summit of the fort. The main portion of the building is octagonal in shape; and adjoining it is a square court-yard with open verandahs and galleries all round. The "Bârâdari" is said to have been a favourite summer residence of the Emperor Shâh Jahân and his son Aurangzib. A small gateway to the rear of the pavilion gives access to the bastion on the summit, upon which floats His Highness the Nizâm's flag. The hill here is 300 feet in circumference, and has a wall with small bastions at the angles. The principal bastion carries a gun; and to the right of it a pathway leads to a cavern, which was the residence of a Hindu ascetic, Janârdana Svâmi.

"On the east side of the fort, a stone staircase built in the fort wall descends to a small bridge, which crosses the trench, and leads to a cave, 19 feet by 15 feet and 6 feet high, which contains a rudely carved figure, dedicated to Devî. A small *devaśálá*, in the village at the base of the hill, is dedicated to Manipuri, a Hindu Saint. Beyond the city walls are a number of *dargâhs* and burial places. The tomb of Murshid Kuli Khân, the distinguished revenue officer, through whom Shâh Jahân carried out the revenue settlement of the Dakhan, is situated in a small tope of trees, about 4 miles to the east of Daulatâbâd.

"The fort is in charge of a *killedâr*, and is garrisoned by a police force. A quantity of tobacco and ghee, reputed to be very old, is stored up in one of the chambers, together with some curiously-shaped missiles, a few rockets, and old gunpowder." (*Aurangâbâd Gazetteer*, p. 822.)

Ia. 15. **Ellora (Elura) Caves.**—These, the finest group of caves in India, are situated about 14 miles north-west of Aurangâbâd, and are close to the town of Roza. This group is unique inasmuch as it contains caves of all three religions, Buddhist, Brahmanical, and Jaina, side by side, there being over thirty large principal excavations beside innumerable small ones. "The caves are excavated in the face of a hill, or rather the scarp of a large plateau, and run nearly north and south for about a mile and a quarter, the scarp at each end of this interval throwing out a horn towards the west. It is where the scarp at the south end begins to turn to the west that the earliest caves—a group of Buddhist ones—are situated; and in the north horn is the Indra Sabhâ or Jaina group, at the other extremity of the series. The Brahmanical group is situated between the two, and the ascent of the *ghât* passes up the south side of Kailâsa, the third, and over the roof of the Daśa Avatâra, the second of them. Sixteen caves lie to the south of Kailâsa, fourteen being Buddhist—and nearly as many to the north—Brahmanical and Jaina, but scattered over a greater distance.

"From their great extent and magnificence the Ellora caves have attracted considerable attention, and were described by Thevenot, Anquetil du Perron in 1758, by Sir Charles W. Malet in 1794. Colonel Sykes visited them about 1820 and

many others have since then visited and described them." (*Cave-Temples of India*, p. 367.)

"The only other group that can rival it in interest is that at Ajantâ. There, however, the caves all belong to one religion and beginning at a very much earlier period than anything found at Elura, carry on the history of the Buddhist religion and architecture for nearly 1,000 years; and though the series at Elura commenced nearly at the time when the excavations at Ajantâ ceased, an immense additional interest was added there by the introduction of temples of a novel form belonging to the Hindu religion, and subsequently by others of the Jaina faith, affording a varied picture of the mythology of India, during the period of its greatest vigour, such as is nowhere else to be found. Moreover, besides the interest attaching to the individual members of the group, which in themselves are probably equal to any found elsewhere, the whole culminates worthily in the Kailâsa, which is certainly the most magnificent rock-cut temple in India, and by itself is sufficient to give a dignity and importance to this group beyond any other series of rock-cut temples which India possesses." (*Archæological Survey of Western India Reports*, Vol. V.)

The caves vary in age from the earliest Buddhist excavations of about the 5th century to the latest of the Jaina of about the 9th or 10th century, A.D., representing about four hundred or five hundred years of cave cutting. Later again is an inscribed Jaina image which is placed in a small building on the hill-side over the spur of hill in which the Indra Sabhâ group is. It is an image of Pârśvanâtha, dated *Śaka* 1156 (A.D. 1235). These caves have been thoroughly surveyed and are described and illustrated in the Vth Volume of the *Reports of the Archæological Survey of Western India* and the *Cave-Temples of India*.

III. In the village of Ellorâ, about half a mile distant from the caves, is a fine temple and masonry tank, built by Ahalyâ Bâi of Indor. Between the village and the caves numbers of deep narrow brick wells, now in disuse, and more or less covered with jungle, with other vestiges of buildings, point to an extensive settlement here at some remote period.

III. **16. Gândâpur or Gangâpur,** 24 miles south-west of Aurangâbâd, is the head-quarters of the *tehśil* of the same name. Three temples and two mosques. One of the former is dedicated to Mahâdeva and is said to be 300 years old. The *dargâh* of a Muhammadan Saint, Moiz-ud-dîn, lies a little distance to the east of the town, but it is of recent construction.

? **17. Gavatala,** a hill 7 miles north of the town of Kanad, down the western side of which the *ghât* or pass named after the hill descends into the plains of Khândesh. On the summit of the pass is a fine tank now in ruins. A little distance east of the ruined tank is a small peak, which rises about 100 feet above the pass, and is styled Gavatham, after a Hindu ascetic, who is reported to have resided there some centuries since. On the brow of the peak there are three small caves which very much resemble some of the earlier *vihâras* at Ellora and Ajantâ. They are small square excavations without pillars, the wall of the sanctuary being advanced so as to form a support for the roof. None of them have any carvings or

idols, and two of them are half filled with water. A little distance to the left of this group of caves is a fourth excavation of much larger dimensions. The entrance is a small round hole, several feet in length, and so narrow that there is barely room for a full-grown man to crawl through. The hole gives access to a small ante-chamber, beyond which is a hall about 16 feet square with a sanctuary at one end. There are no pillars or supports to the roof. Local tradition ascribes the excavation of these caves to the Hindu ascetic, and his disciples, after whom the peak is named. They have long been deserted, and tigers are said to make them their haunts in the monsoons.

Ia. **18. Ghaṭotkach Caves.**—These caves are situated in a gorge near the village of Jinjâlâ, about 11 miles west from Ajantâ, and 3 south-west of Gulvâdâ, and consist of two Buddhist excavations, a larger and a smaller cave. They were first brought to notice by Captain Rose and described by Surgeon W. H. Bradley in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. V, p. 117. On the back wall of the verandah of the principal cave at the north end is an **inscription** of the Aśmaka princes, much defaced, but originally cut in small well formed letters, each line containing one *śloka*. The whole front of the verandah is ruined, not a vestige of a pillar being left. The interior of the hall is supported by 20 pillars in a square of six in a side. These caves were surveyed by the Archæological Survey Party of Western India and are described in the *Cave-Temples of India*, and Volume IV of the Reports of the Archæological Survey of Western India.

III. **19. Ghunsangvi,** 14 miles south-east of Ambad, seems to have been once a place of importance as may be gathered from the ruined tanks and numerous dilapidated tombs which surround it.

III. **20. Godâvari River.**—The masonry *ghâts* along the Godâvarî river consist of flights of steps, which are frequently broken by small projections crowned with kiosks. A building, which sometimes takes the form of a temple, is at the top of the steps. There are thirty *ghâts* on the Godâvarî between the villages of Gangalvâdi, Paithân, and Vadoli; but the chief are Nâgaghât, Rangâr Hattighât, Pancha Pippalaghât, Dholeśvaraghât, and Siddheśvaraghât. Nâgaghât is the most important at Paithân, and was built about A.D. 1734. It consists of a long flight of steps between two octagonal bastions, and has a temple occupied by a *bairâgi*, another dedicated to Gaṇapati, and a building called the "Kowdi math" on the top of the *ghât*. The Rangâr Hattighât is a series of masonry inclines, and was built about A.D. 1713. The Pancha Pippalaghât is of the same style as the Nâgaghât. The Dholeśvaraghât was built in the time of Mâdhav Râv Peśvâ. The Siddheśvaraghât was commenced in A. D. 1774, and consists of an upper and a lower flight of steps connected by a viaduct. It has a temple to Mahâdeva at the foot of the *ghât*, near the bed of the river.

? **21. Haddul,** 22 miles north-east of Paithân. It has several old Hindu buildings which contain some fine wood-carving.

? 22. **Harsul,** a ruined and dilapidated town on the Ganda *nálla,* 3 miles north of Aurangâbâd. In the flourishing period of Aurangâbâd, Harsul was largely populated, and its magnificent *sarâis,* crumbling mausôleums, ruined garden-houses and *rauzâs* afford sufficient evidence of its former prosperous condition. A large *chhatri* was erected to Râjâ Jai Simh, one of Aurangzib's Generals, and consists of an octagonal dome surrounded by a verandah supported on 28 columns. The openings take the form of the Muhammadan foliated arch; and the base which has corresponding openings is ascended by two flights of about fifteen steps each. A small square pavilion crowned with a pinnacled dome is at each corner of the verandah terrace, and the main dome, which is on an octagonal base, is surmounted with a pinnacle. There are three *saráis* at Harsul which are said to have been built by Aurangzib, and the largest contains one hundred and ninety-two domed chambers for travellers.

? 23. **Jafarâbâd,** about 50 miles north-east of Aurangâbâd, the chief town of a *jâgir* of the same name. There are seven *masjids* and temples in the town, and the principal mosque has a Persian **inscription** recording its construction under the orders of Aurangzib by Rizazath Khân in A.H. 1076 (A.D. 1664). A large handsome cistern within the fortification has also an **inscription** which states that it was built under the orders of Shâh Jahân by Mustâfa Khân Turkoman in A.H. 1040 (A.D. 1630).

24. **Jâlna,** 40 miles east of Aurangâbâd is at present a Hyderâbâd contingent station. Local tradition ascribes a palace to Râma at this place, and while Sîtâ resided here it was called Jânakipura which name was subsequently changed for its present one by a Muhammadan weaver who spent much upon the town and its adornments. In the time of Akbar it was held in *jâgîr* by one of his Generals, and Abu-ul-Fadl, the celebrated Muhammadan historian, who was removed from Akbar's court at the desire of Prince Salim, resided here during a portion of his exile. Aurangzib is said to have resided here occasionally prior to his accession to the throne, and Asaf Jâh, the first of the Nizâms, esteemed Jâlna as a desirable residence. From that period Jâlna had many masters, and it was not until after the battle of Assaye that it finally reverted to the Nizâms.

There are no public buildings of much note in the place beyond a *masjid* and well-built stone *sarái* in the western quarter of the town which, according to the **inscriptions** upon them, were erected in the year 1576 by Jamshed Khân, one of the Governors of the town.

IIb. (1) The mosque is known as the Kâli Masjid on account of its being built of black basalt. It is called in the *Aurangâbâd Gazetteer* the Jâmi' Masjid, but a small old and insignificant one in another part of the town is pointed out under that name. The Kâli Masjid is a well-built substantial building 46 feet by 36 feet, enclosed in a walled-in court-yard, and having a fountain and cistern before it. The west wall of the court-yard upon the outside has a kind of *sarái* or arcade supported upon some 20 pillars which have been taken from an old and well decorated Jaina temple belonging to the *digambara* sect.

III. (2) Adjoining the mosque is a square block of building which is a *hammâm* or baths. Here there are different rooms for the several processes with arrangements

for heating the water, etc. The *tehsildâr* has lately put it into working order and has fitted it up with modern glazed doors and windows.

III. (3) Across the road on the south of the *masjid* is the *sarâi*, a very solidly built edifice. It takes the form of a great hollow square with an enclosed court-yard in the centre of which is a fine reservoir. This tank with that of the mosque and others in the town were fed through a system of underground pipes from the Moti *talâv* which is also said to have been constructed by Jamshed Khân.

III. (4) The *dargâhs* of Shâh Naẓir-ud-dîn and Shâh Latif Qâdri.

III. (5) The *dargâh* of Zacha and Bacha, which bears a strong resemblance to the tombs of the Pathân Kings at old Dehli. It consists of a square apartment surrounded by a narrow verandah. The face walls of the main building have windows at the sides filled in with perforated stone-work.

III. (6) Jân Allâh Shâh's *dargâh* erected in A.D. 1681, which consists of a room 20 feet square, covered with a bulbous dome. There is only one door with a portico in front supported on four wooden posts. A stone wall surrounds the *dargâh*. The inner enclosure contains the tombs of Jân Allâh and of his brother Bâb Allâh, together with a *masjid*, *zananâ*, and open-fronted buildings all round for travellers. It is situated on the right bank of the Kundalka river.

III. (7) Nur Shâh Wali's *dargâh* has a dome of the usual Indo-Saracenic style.

II*b*. (8) Alladal Khân's mosque and tomb, the former containing six sculptured pillars from an old temple, four being of one pattern. An inscription in Persian on a front pillar, also another of three lines on the central *mihrâb*. The mosque is situated just outside the Ambad gate on the south side of Jâlna.

III. (9) The Jâmi' Masjid in Kasbâ, measuring 72 feet by 33 feet, is built of pillars from an old temple. It has a water cistern in front of it.

III. (10) The Qâzi Sâheb-ki-masjid with an inscription over the central *mihrâb* and also over the front gateway.

II*b*. (11) To the west of the last is a mosque, 28 feet by 27 feet inside measure, called the "Islamya Masjid." The front doorway of the mosque is from an old temple, as also are the pillars within. This is said to have been an old Hindu temple to Bhavânî which was converted by Shâh Nasir Allah Qâdri.

III. (12) A Hemâḍpanti well called "Nâgâi" constructed of cut-stone masonry with flights of steps leading down on all four sides. In a ruinous state.

III. (13) Also the Bhâgâi; and

III. (14) Renkâi wells, the latter rebuilt in some parts, with three or four old figures lying upon the side of it.

III. (15) The old fort and citadel of Jâlna, now in ruins, was built by Kabil Khân in 1725. The latter bears a Persian inscription recording the date when it was constructed; and within it is a large well said to contain a series of galleries and chambers which are now filled in with debris. A defaced inscription in *Bâlabodha* is over the well.

III. 25. **Janephal,** 10 miles north by east from Baizapur, or Vaizapur, has a fine masonry tank.

26. **Jetvâdâ,** 5 miles north-west of Aurangâbâd. Said to be the site of an ancient city.

III. 27. **Kâigâon,** a *jágír* village, 6 miles south-west of Gândâpur, has a temple to Râmeśvara Mahâdeva which was built about A.D. 1772, at the request of Sindia. The lower portion is of dressed stone while the upper part is of brick in *chunam.*

28. **Kuldabâd,** see "Roza."

29. **Ner,** 11 miles north by west from Partur, in Shevli *jágír,* has a large Hemâḍpanti temple to Vaṭeśvara.

30. **Nivargâon,** 9 miles south-west of Gândâpur, has a temple to Sankeśvara, which is said to have been originally a Jaina temple in the Hemâḍpanti style which fell down and was restored by Mâdhav Râv Peśvâ.

III. 31. **Nizâmâbâd,** a suburb of Daulatâbâd, founded by Murtaza Nizâm Shâh II, and a *sarái* which he built covers an area of 14,400 square feet. It has fifty-six recesses and three spacious halls, but the whole is in a very dilapidated condition. There is a little domed pavilion at each corner of the building.

III. 32. **Pahârsingpura,** a suburb of Aurangâbâd. The Sonheri Mahâl is built in stone and lime, has a high plinth, but is now in ruins. It is said to have obtained its name from the paintings in gold which at one time decorated it.

III. 33. **Paithân,** an ancient town situated on the north bank of the Godâvarî, 28 miles south of Aurangâbâd. It is the old Hindu city Brahmapurî Pratishṭhâna, and the Paithâna of the author of the *Periplus of the Ærythræan Sea.* The great King Śâliváhana, who founded the *Śaka* era, is said to have been born and to have ruled here in the first century A.D. A traditionary account of the founding of the city is given in the *Prathishṭhâna Mahâtmya,* a Hindu legendary account. "The Paithan of the present day occupies but a very small portion of the site of the ancient city, almost all traces of which have disappeared. Mounds of ruins, overgrown with prickly pear and jungle shrubs, are observable upon the high ground to the east of the town. Here too are the remains of temples, *masjids,* and tombs crumbled into shapeless masses, interspersed amongst which are half-ruined gateways, and a number of wells, many of considerable depth. The only building of any architectural pretensions in this quarter is the shrine of Shâh Molâna Sâheb, a Muhammadan saint, who, according to local tradition, saved the city from a Hindu goddess, who had vowed to destroy it by fire. The prayers of the pious Muhammadan prevailed, and after his death his disciples erected this tomb upon the ruins of a Hindu temple to his memory. It is a lofty stone building, surmounted by minarets, and contains a number of rooms, in which the attendants of the shrine reside. . . . . Many of the streets had at some period high wooden gates which were closed at night; there are now but one or two remaining. . . . . There are a number of Hindu temples, three of the principal of which are dedicated to Śiva, two to Ekanâtha, a Hindu saint of local celebrity, and half-a-dozen others dedicated to various members of the Hindu mythology. The Hindus assert that some of these temples were erected by Śâlivâhana, but all of them are manifestly of a much later date. One or two possess stone sculptures very indifferently executed; the others are chiefly ornamented with wood carvings of a superior description. Two

of the temples in the town possess estates yielding from fifteen to twenty thousand rupees per annum. The *masjids* of the town are exceedingly poor specimens of Musalmân architecture, and the majority of them are half ruined. On the east and south sides of the town broad flights of stone steps lead down to the brink of the river, which surrounds the place on three sides. These places are used as bathing *ghâts*, and they are probably amongst the oldest structures in Paithân."* On many of the older houses, built a century ago or more, and belonging mostly to *sâvkârs* and merchants, there is much wood carving of very rich and varied patterns: doors, lintels, balconies, railings, etc., are covered with the most beautiful designs.

A copper plate **inscription** was found here which records the grant of three villages by King Râmachandra in S. 1193 to 57 Brâhmans as an *agrahâra*.

Paithân was visited by the Archæological Survey Party of Western India in 1876, and an account of it is given in the IIIrd Volume of the Survey Reports. (See also the *Aurangâbâd Gazetteer*.)

III. 34. **Partur,** 28 miles south-east of Jâlna. There are a few old remains at this village. (1) The Jâmi' Masjid with two **inscriptions** in the wall near the front door. (2) The Panjathân-ka-dargâh near the last. (3) Khângâ (a tomb) near the Jâmi' Masjid with old Hindu pillars and **inscriptions** on the tombs. (4) Faqrula Shâh-ka-dargâh to the west of the Jâmi' Masjid which has an inscribed stone built in the wall inside the front gate. (5) The temple of Narasiṁha in the west of the town supposed to be a Hemâḍpanti temple. (6) Shâh Sâheb-ki-masjid in the north of the town, built of brick and *chunam*. (7) Zora Mâ Sâheb-ka-dargâh, north of the town near Faqrula Shâh's dargâh, and (8) a step-well built by Vyankatesa, which has a Sanskrit **inscription** of two lines, dated *Śaka* 1624.

? 35. **Peshor,** 16 miles east of Kanhar, has a Hemâḍpanti temple.

? 36. **Phulmari,** a large town 16 miles north-east of Aurangâbâd. It has a strong citadel in the centre; and the neighbourhood contains many remains of ancient Hindu temples, the materials of which have been employed for constructing the town walls, gates, *masjid* and *pîr's* tombs. A long **inscription** in Sanskṛit was on the south gate, from which the date of one of the temples was found to be A.D. 1244. A large town called Virdar or Bildar was two miles to the south, but only the gateway remains.

Ia. 37. **Pitalkhora Caves.**—These are situated near the head of a wild glen, about 10 miles north-west of Kanhar, and not far west of the village of Amballa, and consist of a *chaitya* cave and some *vihâras* in a very ruinous condition, arising apparently from the nature of the rock in which they are excavated. "Were it not for this they present features that would render them one of the most interesting of the minor groups in the west. The capital of the pillars, for instance, in the *vihâra* are quite exceptional, and unlike any others yet found in India.† They have a strongly foreign look, as if copied from some Persian or even Assyrian

* *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, p. 700.

† About the time this was written a new cave was discovered and unearthed at Bhâjâ, near Lanauli on the Bhor Ghât, which was found to have been decorated with the same winged animals.—H. C.

examples, originally, of course, executed in colour, though here the painted forms are reproduced in stone. The double winged animals that rest upon them are found currently at Sânchi and in the Udayagiri caves, but not with the same accompaniments."* There are traces of painted figures and inscriptions upon the walls, notably a figure of Buddha, standing robed, with a halo around his head. The inscriptions record the gifts of two pillars (or contribution to cost of excavating them) by two natives of Patiṭhâṇa, the modern Paiṭhân. These have been surveyed by the Archæological Survey Party of Western India and are described and illustrated in the *Cave-Temples of India* and Volume IV of the Survey Reports.

38. **Roza or Kuldabâd,** situated in a very pleasant position upon the edge of a plateau, about 14 miles north-west of Aurangâbâd. The town is remarkable as being the burial place of many distinguished Muhammadans, among whom are the Emperor Aurangzib, his son Azâm Shâh, Nizâm-ul-Mulk Asaf Jâh, the founder of the Hyderâbâd dynasty, his second son Naẓir Jang Nizâm Shâh, king of Ahmadnagar, Malik Ambar, Tânâ Shâh, King of Golkondâ, and a host of minor celebrities. The place contains from 15 to 20 domed tombs and about 1,400 plain sepulchres. It was once an important town, but is now in great part deserted, and the gardens which surround many of the tombs are overgrown with jungle.

Ib. (1) Aurangzib's tomb is a plain *chunam* construction in one corner of a court-yard. He really has two tombs, the second being at Ahmadnagar, where he died. His entrails were buried there when his body was embalmed and taken to Roza, and over them a plain platform and tomb has been erected. In the other corner of the court-yard are the tombs of (2) his son Azâm Shâh, and (3) of the latter's wife.

III. Marble screens enclose the graves. (4) In the middle of the court-yard is the domed *dargâh* of Sayyid Zain-ud-dîn, dated A.H. 771 (A.D. 1374). The tomb, however, was erected at a much later date. A small room in an angle of the court-yard wall is said to contain the robe of the prophet, which is exhibited once a year. (5) Opposite the last building, in an inner court-yard, is the grave of Sayyid Burhân-ud-dîn, who died at Roza in A.H. 744 (A.D. 1343), and within the shrine are some hairs of the prophet's beard. To the right of the tomb are (6) the resting places of Asaf Jâh and one of his consorts. (7) Naẓir Jang's tomb is on the left. (8) To the west of the last group of tombs is the *maqbara* of Bâni Begam, the consort of one of Aurangzib's sons, and close by is Khân Jahân's Lâll Bâgh. (9) Malik Ambar's tomb is a mile north-west of Roza, and according to Ferista was erected during his life-time. Near it stands the tomb of his wife Bîbî Karima; and a short distance further on is (10) the open grave of Tânâ Shâh, King of Golkondâ. (11) To the north of the town is the cenotaph of the Nizâm Shâh Bhairi, which has been converted into a bungalow for the use of the officers of the Hyderâbâd Contingent stationed at Aurangâbâd. (12) A mausoleum at the base of the hill close by was erected for himself by Khoja Firoz, when engaged in building the tomb of Nizâm Shâh Bhairi. (13) The tomb of Zar Zari Baksh is between Malik Ambar's mausoleum and northern gate of the city. The *dargâhs* of (14) Ganj Râwan Ganj Baksh, the earliest Muhammadan saint of the district, near Roza; of (15) Muntajab-ud-dîn, (16) Sayyid Yusuf, and other saints of the 14th century. The mausoleums of

Cave-Temples of India, p. 242.

(17) Abdâl Halim and (18) Kak Shâh to the south of Roza have some old Hindu pillars, (19) Khân Jahân's Lâll Bâgh.

The town is surrounded by a high stone wall, built by Aurangzib, with battlements and loopholes, in which there are four gates named the Nagârkhâna, the Pangra, the Langru and the Mangalpet.

The table-land between Daulatâbâd and Roza contains the ruins of a city, locally known as Buddra Vantî or Buddha Vantî. The ruins which are evidently of great antiquity, are scattered over the face of the plateau, and are so overgrown with jungle that anything like a proper investigation of them is difficult. Râjâ Yevanash is said to have ruled here several centuries before Christ, and the city is said to have extended from the modern town Roza to the fortress of Daulatâbâd. Numerous tanks, some of them of considerable extent, are to be found in various localities. It is supposed by some to be the site of the ancient city of Tagara. The kings of the Tughlaq dynasty enlarged and repaired many of these reservoirs. Probably a great deal of the material from this city helped to build the earlier tombs and other buildings at Roza. For full account of Roza see the *Aurangâbâd Gazetteer* and the *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions.*

III. 39. **Rohillagad**, situated at the foot of a hill, 10 miles west of Ambad. The hill contains two unfinished caves and is surrounded by a fortified wall, which is now much in ruins.

II*b*. 40. **Rudreśvara Cave.**—This cave is situated about a mile to the south of the fort of Baitalbâri. It is a Hindu cave of not much account, but contains a sacred cistern in connection with which an annual fair is held in August.

III. 41. **Sânvkhed**, 18 miles up the river from Paithân, at its junction with the Śivnâ, was evidently a place of considerable size, but it is now ruined and poor, with fragments of old temples, etc., all around it. In the river opposite is a rocky islet on which is a small *maṭha* or monastery, the residence of an old ascetic, with a *dharmaśálá* on the bank; and below it, on the stream, is a small solidly built temple of Narasimha, which is only accessible when the river is very low, and must be quite covered with water in the monsoon. Between the river and the village is another temple, a Śaiva one, which has doubtless been much altered and perhaps, at times, half destroyed, but of which the pillars and much of the interior, with the base of the shrine, is probably about eight hundred years old. Surveyed by the Archæological Survey of Western India and described and illustrated in Volume III of the Survey Reports.

? 42. **Śivar**, 14 miles north-east of Baizapur. Here there is an old temple which has the curvilinear form of *śikhara*, and the flat *ámalaka* top of the Orissa temples. The *śikhara* is also built up of smaller repetitions of itself, by which the roof of the porch rises pleasingly step by step, till it abuts against the tower.

III. 43. **Sivna** fort, 50 miles north-east of Aurangâbâd, was built by Mansur-ud-Daulah, son of Muhammad Ghiâs Khân, the ancestor of the Nizâms of Hyderâbâd, who received Sivna, and a few other villages, in *jágír* from the Emperor Aurangzib. It has one gateway and six bastions.

III. **44. Wakla,** 24 miles north of Baizapur. A *maqbara* here shows a combination of the Hindu and early Pathân styles. It contains twenty-eight graves in all. An adjoining stream named Bhîma *Kuṇḍa* is held sacred by the Hindus, and is visited by large numbers of them at the *Śivarâtri* festival. A small plain cave temple close by has a sanctuary with a *lingam* in it.

II.—Bîd District.

1. **Ambâjogai,** the name of the old town of Mominâbâd, 44 miles south-east of Bîd. It is partly in ruins, and most of the old temples and other buildings have been destroyed. Built into one of the old bastions of the town is an old temple of
I ? the thirteenth century (A.D. 1240) discovered by Dr. Burgess in 1876. It has three porches and a shrine on the west side, with a small vestibule in front of it. From door to door it measures 37 feet 3 inches. On the south side of the east porch is an **inscription** cut in a slab of black basalt, dated in *Śaka* 1162, in the reign of Singhaṇa or Simha, the third king of the Yâdava dynasty of Devagiri. (2) The *Chaubâri* in the middle of the town has a very pretty dome, decorated with rings of cusped ornament and twenty-four statuettes. On the back wall is an **inscription** on a slab of
I ? black stone in coarsely formed *Devanâgari* characters, partly illegible. (3) Just outside the town, on its north-west side is an old cave-temple known as the "Jogâi's Sabhâmaṇḍapa." It is cut in coarse trap rock that slopes down from the opposite or north-east corner, and consists of a small pillared pavilion in the middle of a court-yard with a great rectangular hall driven into the rock beyond it, which is supported upon four long rows of square pillars. In the west side of the court stand two elephants, cut *in situ*, each about 12 feet in length. Two others stand one at each end of the front of the large hall. This hall is about 90 feet in length by about 45 feet in depth. To the west of this cave, across a stream, are the remains of other caves of this group, overgrown with prickly pear, and destroyed in great measure by the force of the stream. To the north of the town for some distance there are scattered fragments of temples and fairly good sculpture. (*Archæological Survey of Western India Reports*, Vol. III, p. 49.)

III. 2. **Ashti,** 40 miles west by south from Bîd. An old "dome" (? tomb) in brick and mortar.

? 3. **Chakla Amba,** 16 miles west of Gevrâi, an old stone temple said to measure 60′×60′.

? 4. **Chichon,** 10 miles from Dhârûr, on the road to Aurangâbâd. Temple on the Kandi Ghât, and 3½ miles further on is "Bawa Doss'" *dargâh.*

? 5. **Chichâwal,** on the road down the *ghât* from Dhârûr to Aurangâbâd. Two old temples standing side by side, and within 6 feet of one another: neither of them large, the *maṇḍapas* of each being about 15½ feet square inside. In front of the south temple is a ruined Hemâḍpanti well; and outside the village is part of the ruin of another temple. (*Archæological Survey of Western India Reports*, Vol. III, p. 53.)

III. 6. **Chincholi,** in Pâtoda *tehśil.* A small *dargâh* with a *Devanâgari* **inscription** over the door.

III. 7. **Chondi,** 14 miles south of Ashti. A temple of Mahâdeva said to be of stone sculptured and about 200 years old.

? 8. **Jaula,** 18 miles south of Ashti. An old Hemâḍpanti temple. The *sabhâ-maṇḍapa* has been lately added by the *pâtel* and *patwâris*.

? 9. **Kutan,** in the Pâtoda *tehśil*. In Survey No. 154 is an old temple built of blocks of stone without mortar. At the temple are two **inscriptions** in *Devanágari* characters.

? 10. **Madan-Muli,** 6 miles south-west by south of Gevrâi. An old well constructed of great heavy blocks of stones without mortar, 75 feet square. In the well is placed a goddess, a well carved figure. The well is situated just outside of the village.

11. **Mominâbâd,** see Ambâjogai.

? 12. **Pârgâon-Ghugri,** 3 miles west of Gevrâi. A small old temple built of huge blocks of stone without mortar, with big pillars, said to be 10½ feet square.

? 13. **Pâtoda,** 22 miles south-west of Bîd. In the west of the town is an old Hemâḍpanti temple to "Śrî Śiva Sangameśvara" which is constructed of great blocks of stone without mortar. It measures 30 feet long by 20 broad and 12 feet high. Within it are three short **inscriptions** upon pillars of 4, 2, and 2 lines, respectively, in characters which cannot be read by the townspeople. The temple enjoys an *inám* grant, and is surrounded by a wall, but does not seem to be properly cared for.

? 14. **Yakud-Pipri,** 14 miles south of Gevrâi. An old temple measuring 60 feet square constructed of heavy blocks of stone without mortar.

III.—Parbhani District.

? 1. **Parbhani,** the head-quarters of the Parbhani District, is 52 miles west by south of Aurangâbâd. The Jâmi' Masjid, an old stone building, which has a grant in cash of R64 and 308 acres and 23 *gunthás* of land yielding R301-2-0 yearly.

III. 2. **Arandeśvara,** 6 *kos* from *tehśil* head-quarters (? "Yerandeshwur," 12 miles west by north of Parbhani). A temple of Mahâdeva with a grant of 43 acres yielding an annual rental of R49.

III. 3. **Arralli,** 16 miles south-east of Wasâ. A Hemâdpanti well.

? 4. **Arvi,** 20 miles east of Châtâna (? south-east). An old temple and well.

III. 5. **Athauli,** 8 miles from *tehśil* head-quarters (? "Ittolee," 7 miles north-east of Jintur). An old ruined fortress.

III. 6. **Atrun,** 8 miles south by west of Châtâna, and 3 miles west of Valur. A small well with steps down two sides.

I*b*. 7. **Aundha,** 25 miles north-east of Parbhani. (1) The large temple of Nâganâtha contains one of the twelve famous Jyotirlingas. It stands on the south of the town, outside the walls, in its own walled enclosure, and faces west. The greater portion of the walls with the basement is very old work, similar in style to that of the temple of Ambarnâtha, near Kalyân, and is probably about the same age. It is profusely sculptured and the rare *aśvathara* moulding appears in the basement. The upper courses of the sculpture are for the most part more modern. The tower also is modern. On the east of the temple is a large rectangular tank.
III. (2) The temple of Nîlakaṇṭha Mahâdeva is an old temple to the north of the latter and has been recently partly rebuilt. (3) The temple of Bhâṇḍâreśvara is an old temple opposite the last, but has been rebuilt upon the outside. (4) The Pancha Pâṇḍava temple is an old Jaina temple in Sutâr lane. There is an inscription in the wall of this temple. (5) The temple of Nâgendra Bovâ to the north of temple
II*b*. No. (1). This is an old brick building upon a stone foundation, the bricks being shaped to the various mouldings. The plan is star-shaped and savours much of
III. Châlukyan work, near it and belonging to it is a well. (6) The Jâmi' Masjid is an old building rebuilt, having pillars from an old temple. (7) Shâh Tankali Sâheb's *dargâh* is about half a mile to the north of Aundha and is said to be on the site of an old temple. An old doorway of the temple is still standing. (8) An old ruined Hemâdpanti well in Joshi lane called Vâsuki Tîrtha.

III. 8. **Barwâd,** 2 miles from Jintur. A temple of Hanumân, built of large stones, with an inscription. It has a grant of 19 acres and 31 *gunthás* yielding an annual income of R13-8-0. *Jatrás* are held.

9. **Bhâmni,** 13 miles north-east of Châṛtâna. Two old Hemâḍpanti temples and a well.

III. 10. **Bhogâon,** 6 miles south-east of Jintur. (1) On the west of the village is a small deserted Hemâḍpanti temple from which the outer casing of the walls has fallen away. Inside it has a large dome rising in concentric rings of mouldings. It has no free standing pillars. It faces east. (2) In the fields on the east of the village, and a few hundred yards from its walls, are the ruins of a little shrine with
II*b*. a mound near it, and traces of the basements of other buildings. (3) A short distance south of this is a small square tank with a neat little shrine and porch on its east side, partly in ruins. In the shrine is a *śâlunkâ* with Garuda upon it, while Gaṇapati presides upon the door lintel. Within are two loose statues, one of Gaṇapati and the other of Śiva-Pârvatî. The tank is about 33 feet square.

? 11. **Bhosi,** 4 miles north-west of Jintur. A Hemâḍpanti temple.

? 12. **Bori,** 8½ miles south-south-east of Jintur. An old Hemâḍpanti temple and well in ruins.

III. 13. **Châṛbatala,** 10 miles from Jintur. A temple of Hanumân, made of big stones, in good repair.

14. **Châṛtâna,** 9 miles west of Jintur. This is now an ordinary and very dirty village with the ruins of old mud-walled forts, while scattered through the village and upon the river bank, half a mile away, are numerous old Hemâḍpanti
I*b*. temples, more or less ruined. (1) The largest and most complete is the temple of Narasiṁha, upon the west bank of the river Sudarśanâ. A great part of the exterior has fallen, including the whole of the external roofing. Within the shrine is a *linga*, and above the shrine door, which is fairly well sculptured, is Gaṇapati. The temple faces east. Upon a pilaster is a short modern looking **inscription.** The
II*b*. temple is not in use. (2) Next in point of workmanship is the temple of Gaṇapati in the village. The shrine has fallen and disappeared, leaving the *maṇḍapa*, the exterior roofing and part of the south wall of which has also fallen. It has three entrances, but the porch of the north entrance alone remains. The exterior walls of the *maṇḍapa* are profusely decorated with ornament in horizontal bands, and the doorways are well sculptured. Four prettily ornamented pillars support the central
III. bay of the *maṇḍapa* within. (3) The principal temple in use is that of Gokaleśvara. It is now almost completely buried beneath some of the ruined earthworks of the old fort. It is much ruined. It faces west and had three shrines with a central large domical ceiling. (4) The temples of Devî and Mahâdeva were twin temples facing north and opening into one another, but the through passage has been blocked up. The temple of Mahâdeva is not used, but that of Devî is, and has a colossal red face in the shrine. (5) The temple of Nagareśvara is a small ruined building without pillars, facing east and having a circular dome. (6) A group of Jaina shrines partly buried by old earthworks, used by the villagers as public
I*b*. latrines, beside them stands a great tall column about 25 feet high. It is just a counterpart on a greater scale of an ordinary moulded temple pillar. Near by, half buried, is a large bas-relief of three Digambara Jaina figures. A seated Jina is

III. over the doorway of the principal shrine. (7) The temple of Sutâreśvara is now represented by part of the foundation of the original shrine, in the middle of which is a *linga* with a Nandi placed to the east of it. This temple is close beside the temple of Gaṇapati. (8) The temple of Siddheśvara, like the last, is but a fragment, the central square of the flagged floor of the hall with portions of two standing pillars. The whole is enclosed within the premises of the *patel's* house. (9) The
IIb. temple of Rittivihir stands in the fields to the north-east of the village, close to a great tamarind tree. The *maṇḍapa* stands, the shrine having fallen. The central hall is domed. The porch has the heavy ogee cornice which is a common feature
III. with all these temples here. (10) A few hundred yards south of the last is a ruined square Hemâḍpanti well with a colonade running round its four sides, the water being reached by four flights of steps, one on each face. (11) An old, ruined *masjid* on the west of the town close to the river has been built in part of material from some old temple. The sites of other buildings exist.

III. 15. **Dhârasur,** 16 miles south by west of Parbhani, on the Godâvarî. The temple of Keśava Râj which has for its maintenance 633 acres of land yielding an annual income of ₹855.

? 16. **Iddoli,** 4 miles south-west from Manta, and 20 miles west of Jintur. A Hemâḍpanti well.

? 17. **Jâm,** 5 miles west of Parbhani.* Two temples, one of Devî and one of Mahâdeva.

? 18. **Jhâri,** 9 miles north of Parbhani. A fine old stone *masjid* with an inscription in Cufic characters over the main arch. It is in a good state of repair. Sixty-nine acres and 18 *gunthâs* of land yielding an annual rental of ₹75 are set apart for its up-keep.

III. 19. **Jintur,** a *tehśil* town, 24 miles north by west of Parbhani. Two *dargâhs* of Shâh Shams-ud-dîn and Shâh Maskan, both having grants of land for their up-keep, although the former is in a dilapidated state. On a hill about a mile and a half from the town, on the north, is a Muhammadan *mahâl* of little account. Close to it, built under-ground, is a suite of four rooms connected by a passage having Jaina images in them. They are entered through a small opening, and torches are required. There are short inscriptions on the images. The rooms contain seated colossal images of Śântinâtha, Neminâtha, and Pârsvanâtha, and standing nude figures. The first two are dated *Śaka* 1533 and 1532.

? 20. **Jitapuri,** on the road to Pangri. A temple (?) built of big stones and sculptured, where a *jatrâ* is held.

21. **Jogwâda,** 4 miles east of Chârtâna. A temple.

III. 22. **Kalamnuri,** 42 miles north-east of Parbhani. The *dargâh* of Nûr Shâhid a plain stone building. The revenue of the village of Dhanwaragad and portions of

* There is a village called Jâm 5 miles south-west of Jintur.

land in other villages are set apart for its up-keep. The town is said to take its name from the saint.

? 23. **Karegâon,** 3 miles west by south of Parbhani. An old well with steps all around.

? 24. **Kehal,** 6 miles north by east of Jintur. A Hemâḍpanti temple.

III. 25. **Kothala,** 12 miles north-west of Parbhani, near the river Dudnâ. An old mud fort.

? 26. **Loleśvara,** 10 miles east of Wasâ. There is said to be a Hemâḍpanti temple here.

? 27. **Mâhur,** is a very old place and has an old temple.

? 28. **Mantâ,** an old plain Hemâḍpanti temple of Śiva.

? 29. **Mudgal,** 12 miles south by east of Pâthri. An old sculptured Hemâḍpanti temple called Mudgaleśvara close to the Godâvarî river.

? 30. **Nâgathân,** 8 *kos* from Parbhani. A temple of Mahâdeva.

? 31. **Ner,** 11 miles north by west from Partur, in Shevali *jâgir,* a large Hemâḍpanti temple of Vâteśvara.

II*b.* 32. **Pangli** (? Pangri, 4 miles south by west of Jintur; Pingli, 7 miles south-west of Parbhani; or perhaps Pungla, 3 miles south-east of Jintur), 3 miles from *tehśil* head-quarters, a temple of Mahâdeva, and a well with steps all around.

? 33. **Pimpalgâon,** 5 miles south of Châtâna, a Hemâḍpanti well in ruins and a temple.

? 34. **Pingli,** 6½ miles south by east from Wasâ, a temple and well.

II*b.* 35. **Pungla,** 3 miles south-east of Jintur. An old triple-shrined Hemâḍpanti temple of Mahâdeva. It is plain in style. Over the north shrine a great portion of the original *śikhara* remains, built of brick-work in the northern style. Immediately in front of the temple is an old tank, with a flight of steps in each of its four sides, leading down to a landing and then to the water. Beyond this is a *chhatri* on four pillars, and further on still, in the centre line of the temple, are the remains of an open *maṇḍapa* which appears to have been on a lower level than the temple. The main temple was probably originally dedicated to Vishṇu though it now has the universal *linga* in it.

? 36. **Râipur,** 6 miles south by west of Châtâna. A well.

? 37. **Sâlu,** 13 miles south-west of Châtâna. A well.

? 38. **Śimingâon,** 14 miles north-west of Parbhani. An old temple and a well.

? 39. **Tadbhanla,** 4 *kos* from *tehśil* head-quarters. An old temple of Mahâdeva.

? 40. **Tapovan,** 9 miles south-east of Wasà. A large plain Hemâḍpanti temple.

III. 41. **Umarkhed** (? Khed, 20 miles south of Parbhani). An old stone and mud fort, partly ruined.

? 42. **Vadali,** 4 miles west by north from Jintur. A Hemâḍpanti temple.

? 43. **Vâlur,** 9 miles south of Châṛtâna. An old temple and a well.

III. 44. **Varud,** 7 miles east of Châṛtâna. The old temple of Narasiṁha, upon the east of the village, the roof and part of the walls of which have been rebuilt and white-washed. The *maṇḍapa* has an open front. Pillars very plain and rather roughly dressed. There is no decorated work about the temple. In front of the temple is a small pavilion or *chhatri* supported upon four small pillars beneath which is a *linga* and Nandi. Outside the village on the west is another old temple dedicated to Mahâdeva in ruins.

III. 45. **Wasâ,** 12 miles south-east of Jintur. A ruined Hemâḍpanti well.

? 46. **Yellas,** 3 miles south-east of Manta. A well and two temples.

IV.—Nânded District.

1. **Nânded,** the head-quarters of the district of the same name, is situated upon the Godâvarî, 150 miles north-west of Hyderâbâd. It is said to have been the capital of a king who reigned about the middle of the fourth century. Its fortifications have long since fallen into ruin and there is now no trace of any ancient building, save a few old temple pillars, in a small mosque near the *tehśil kacheri*, which may have been brought from elsewhere. There is a small community of
III. Sikhs here with the interesting tomb of their former leader Guru Govind, who was assassinated at this place in 1708. Nânded occupies about the position of the ancient city of Tagara as described by the author of the *Periplus of the Erythræan Sea.*

III. 2. **Ardhâpur,** 11 miles north-east of Nânded. There are here four or five old ruined Hindu temples, the materials from one of which has been lately used by the *tehśildâr* to construct a mosque. The only object of interest now is the image of Vishṇu called "Keśavarâjâ," on the site of an old Jaina temple in the village. Some of the stones of the old temples have been carted off to Nânded by a *bania*. On a nude Jaina image in the house of a *teli* is a short **inscription.** Lying outside the village is a beam of an old temple which is called a *lât*, upon which is a short **inscription.**

? 3. **Arkand,** 10 miles from Nânded. Two temples of Mahâdeva and Mârkaṇḍa Ṛishi, built of big stones without mortar, in good repair.

? 4. **Bhamsa,** 44 miles from *tehśil* head-quarters. An old temple of Mahâdeva, constructed of large stones without mortar and sculptured. Inside is a *Devanágari* **inscription** of two lines. The temple is slightly out of repair. It has a grant of 128 *bighâs* of land.

III. 5. **Bhokar,** 23 miles east of Nânded. On the south of the village, near the foot of the hill upon which stands a small white-washed *dargâh*, is a small plain Hemâḍpanti temple. It consists of a shrine and an open hall. The only sculpture about it is on the four central decorated pillars of the hall. Above the cornice the temple has been rebuilt. Upon the top of the hill to the south of the village are the ruins of a large old masonry-lined tank and many fragments from an old temple which would seem to have been cleared away to build the small insignificant *dargâh.*

? 6. **Biloli,** 36 miles south-east of Nânded. A well-built old mosque with carved and ornamental cornice and façade. Within is an **inscription** in seven couplets giving the date in a chronogram. Opposite the mosque is the tomb of Sarfraz Khân. The mosque has an *inâm* of 75 *bighâs* of land.

III. 7. **Bhimgaḍ,** 9 miles north of Deglur. An old temple set upon a high hill, said to be about a hundred and fifty years old, which has an *inâm* grant of land for its up-keep.

III. 8. **Deglûr,** 45 miles south by east from Nânded. The tomb of Shâh Zia-ud-dîn Rifai at which an annual *urus* is held in the month of Muharram when thousands of people congregate. It has an *inâm* grant of land of 185 acres 36 *gunthás*, producing an income of ₹372-9-0.

? 9. **Dongarkhed,** 10 miles north-east of Nânded. The old temple of Jaṭâ-Śaṁkara Mahâdeva, and a half buried image, well carved.

II*a*. 10. **Kandahâr,** 25 miles south-west of Nânded. An old fort, which is said to have been the seat of a king named Somadeva, who reigned during the fourth century. It was the scene of severe fighting between the imperial and Dakhan troops in 1630. Within the fortifications is an old ruined mosque.

II*b*. 11. **Lagluth,** 7 miles north-west of Mhaisa. A Hemâḍpanti temple of the same style and size as that at Bhokar, being almost a copy of it, and like it, it is dedicated to Mahâdeva. The four central pillars of the *maṇḍapa* are not quite so well carved as those of the Bhokar temple.

III. 12. **Malkuth,** 14 miles from district head-quarters. An old and well-known temple of Hanumân, which receives a grant from Government.

? 13. **Mârkand,** 6 miles west of Nânded. An old Hemâḍpanti temple.

II*b*. 14. **Mhaisa,** 44 miles east of Nânded. Upon the embankment of a large tank on the north-west of the town have been several old temples, the materials of which lie about. Two still stand, one being in use. The latter is a heavily built, solid looking structure, with simple and plain mouldings. The main walls are of granite and the difficulty in working such a hard material accounts for this plainness. The sculptured pillars, doorways, and Nandi are in black stone. The temple is double, having two shrines, one on either end of the central hall. The second temple is smaller and is wholly built in black stone. It is comparatively plain and is in
I*b*. disuse. Not far from these by the side of the cart-road skirting the embankment is lying a black slab of stone with an old Kânarese inscription which records the erection of a temple of Nârâyaṇa by Mahâmaṇḍaleśvara Kîrttibrahmadeva in the Châlukya-Vikrama year 38 (A.D. 1113-14). To the west of the tank is an old *idgâh*, dated A.H. 1114 (A.D. 1702). Upon a hill to the south-east of the town is a small white-washed *dargâh*.

? 15. **Nila,** 11 miles north-west of Nânded. A small old plain Hemâḍpanti temple on the north-west of the village, of no special interest.

? 16. **Raher,** about 36 miles south-east of Nânded. An old temple of Narasiṁha and many old sculptures.

? 17. **Râjâpur,** an old Hemâḍpanti temple and well.

III. 18. **Sangatîrth,** about 6 miles east of Nânded. An old Hemâḍpanti temple.

? 19. **Shingâon,** 10 miles from district head-quarters. A large old temple, built of stone without mortar and sculptured. It is still in use and is in a good state of repair.

? 20. **Vishnupuri,** 3 miles south-west of Nânded. An old Hemâḍpanti temple of Kâleśvara Mahâdeva. Vishrampuri on the maps.

? 21. **Wadhâvane,** about 40 miles north-east of Nânded. Old temples and sculptures on the site of an old town.

III.—SOUTHERN DIVISION.

(GULBARGA SUBÂ.)

I.—Gulbarga District.

1. **Gulbarga,** the head-quarters of the district of the same name, is situated 104 miles east of Hyderâbâd. According to tradition it was once a city of some importance in the dominions of the Râjâs of Warangal. On the descent of the Muhammadans into the Dakhan it was captured with other important places, and subsequently became the first capital of the Bâhmani Kings. Gulbarga is noted for the number of its tombs which are scattered through and around the city. They are
I*a*. mostly remarkable for their massive, but clumsy looking construction. (1) The most noted of the earlier buildings is the great mosque in the fort. It is in a dirty, neglected state. It is "one of the most remarkable of its class in India. Its great peculiarity, however, is that, alone of all the great mosques in India, the whole of the area is covered over. Comparing it for instance with the mosque at Mandu, which is the one in other respects most like it, it will be observed that the greater part of its area is occupied by a court-yard surrounded by arcades. At Gulbarga there is no court, the whole is roofed over, and the light is admitted through the side walls, which are pierced with great arches for this purpose on all sides, except the
III. west."* Other buildings are (2) an old Hindu temple in the fort, which has been converted into a mosque, near which, on a bastion, is a curious old gun, 26 feet long, and having twenty pairs of iron rings attached to it, by which it used probably
III. to be swung or lifted. (3) Between the railway station and the town is the large domed tomb of one of the former kings, now being used as the residence of the Exe-
II*a*. cutive Engineer. (4) Some of the public offices of the place are located in the old tombs in the eastern quarter of the town. These tombs are huge square buildings surmounted by domes, and are the burial places of the kings who reigned here four or five hundred years ago. They are roughly, yet strongly built, and, with the exception of some handsome stone tracery, which has unfortunately been white-washed, none of them contain exterior ornaments of any kind. The interiors are more
III. elaborately finished. (5) Some little distance from these tombs is the *dargâh* or shrine of Banda Nawaz or Gisu Daraz, the "Rauza Buzurg" or the big tomb, a celebrated
III. Muhammadan saint who came to Gulbarga during the reign of Firoz Shâh in 1413. (6) Some distance from the last is the shrine of Rukn-ud-dîn, who resided here at
III. the same time as Banda Nawaz. (7) Beyond this again is the shrine of Ṣirâz-ud-
III. dîn, who preceded the other saints at the court of the Bâhmani kings. (8) Another remarkable tomb is the "Chor Gumbaz," west of the city, which is said to have derived its name from having been for many years the haunt of a robber, who used
III. to deposit all his plunder here. (9) The Jâmi' Masjid in Shâh Bazar with a Persian

* *History of Indian and Eastern Architecture* by Jas. Fergusson, D.C.L., p. 553.

III. inscription in one line, in good condition. (10) The *dargâh* of Hazrat Sâheb, the "Rauza Khurd" or small tomb with four lines of inscription. It has an *inâm* grant
III. of two villages for its up-keep. (11) "Shekh Rauza" or tomb of Hazrat Shekh Sâheb, 2 miles from Gulbarga, which has an *inâm* of eight villages for its up-keep.
III. (12) The fort. The outer walls and gateways are in a very dilapidated condition and most of the old buildings in it are in the same state.

III. 2. **Ambâpur,** 8 *kos* east of Kudangal (? Ambarpet, 8 miles north-west). An old tank said to be nearly four hundred years old, 649 by 302 yards.

? 3. **Andola,** 20 miles south of Gulbarga, the temple of Ananteśvara, built of large blocks of stone, in good condition.

? 4. **Bamaraspet,** 8 miles north-east of Kudangal. A tank said to be nearly four hundred years old, in good condition, 1,122 by 2,805 yards. Also an old mosque with eight *minârs*, four large and four small, and a tank. The mosque has an inscription in Arabic letters.

? 5. **Chilwargi Buzurg,** 8 *kos* south of Gulbarga, and 6 miles from Shâhâbâd Vâdi. A Jaina temple, a *dargâh*, and an old dilapidated mosque.

? 6. **Chincholi,** 38 miles east by north of Gulbarga. The Husen Mahâl, a lofty building, constructed of stone and mortar with a wooden roof, which is not well looked after. Five hundred paces to the south is the Khân Rauzali, an old costly building.

III. 7. **Daulatâbâd,** 7 miles east by south of Kudangal. A large tank said to be about four hundred years old, 1,504 yards in length.

? 8. **Degâonvi,** 11 miles south-west of Seram. A Śaiva temple with a Kânarese inscription in twenty-one lines.

III. 9. **Gurmatkal,** 48 miles south-east of Gulbarga. The Râmatîrtha *bâuli*, an old stone-built well.

? 10. **Harsur,** 8 miles south by east, of Mahâgâon. An old temple with an inscription in seven lines of Kânarese letters. It has no grant nor is it maintained in repair.

? 11. **Hindaki** (? "Audakee," 7 miles south-east of Seram). The old temple of Lokeśvara with a Kânarese inscription in nineteen lines. The temple has a grant of land yielding R51-4-0.

? 12. **Hirâpur,** 1 mile south-west of Gulbarga. (1) The Jâmi' Masjid, said to have been constructed in 'Ali 'Adil Shâh's reign, is in good condition. (2) The Hira *bâuli* or well, in front of the above building, with an inscription in Arabic characters in eight lines. (3) The Gautam *bâuli* with an inscription in *Bâlabodha* characters. (4) The Śamkara Linga *bâuli* with an inscription in Persian. (5) and (6), two other old wells.

? 13. **Hirgah** (? "Urkera," 36 miles south by east of Gulbarga). An old black-stone temple of Îśvara.

? 14. **Holkundah,** 16 miles north-east of Gulbarga. Seven domed tombs.

? 15. **Hudal,** 6 miles west of Mahâgâon. An old sculptured stone temple with an illegible inscription in Kânarese.

III. 16. **Husenâbâd,** 4 miles south of Kudangal. Two old tanks.

? 17. **Inkalgah,** 20 miles south by east of Gulbarga. A black stone temple of Îśvara.

III. 18. **Jankampet,** 10 miles north-east of Kudangal. An old Musalmân building.

? 19. **Kaitwar,** 2 *kos* from Andola. An old temple built in black stone. An inscription in Kânarese on a block of stone.

? 20. **Kakramil,** 4 *kos* west of Yedwadini. The temple of Śaṁkaralinga.

? 21. **Kodlah,** 10 miles south by west of Seram. The temple of Mahâdeva with a Kânarese inscription in seventeen lines.

? 22. **Kolapur,** 6 miles north-east of Mahâgâon. An old mosque and a *bâuli* or old well.

? 23. **Kondgali** ("Koandugooli," 48 miles west by south of Andola and 8 miles north of Korlgiri). An old temple.

? 24. **Korlgiri,** 22 miles south-west of Andola. An old temple.

? 25. **Kudangal,** 10 miles south of Tândur Railway Station. An old *masjid,* said to be about three hundred years old. Has no grant for maintenance.

? 26. **Madri,** 6 miles east of Chilwargi. The old black stone temple of Îśvara.

? 27. **Madur,** 14 miles east of Gurmatkâl. A fine old Jâmi' Masjid.

28. **Medak,** 9 miles north-east of Gurmatkâl. The old temple of Bhûtanâtha, built in large blocks of stone and covered with carving.

29. **Mogh,** 6 *kos* west of Chincholi. The old temple of Râmalinga, a well-built old building situated in the jungle which is said to be infested with wild beasts and robbers. Around the temple are some fine wells, also well-built.

30. **Nâgâi,** 1 mile south-west of Chitâpur railway station. Site of an old city. Ruined temples, mosques, houses, walls and tanks cover the place which is now mostly overgrown with jungle and date palms. The principal building is the
II*b.* old temple known as the "Arvat-khamban gudi" which is a low extensive square building entered from one side by a small doorway. The whole exterior is very

plain while the interior is both plain and clumsy, its low flat roofs being supported with short clumsy looking columns. A small square opening in the centre of the roof admits light and air, and it was probably here that the Nandi was placed; the doorway of the shrine is decorated but with poor workmanship. Gaja-Lakshmî presides over the doorway. The whole temple court-yard is surrounded by a solidly built high wall constructed of huge well-dressed blocks without mortar. The pillars, excepting the four central ones which appear to be part of an older building, are of a peculiar pattern, having a curious clumsy half-dome
Ib. capital. Lying just outside the door of the temple is an obelisk bearing an **inscription** covering each of its four sides in Kânarese. It is of the Western Châlukya, Trailokyamalla, and is dated in *Śaka* 980 (A.D. 1058). It opens with a genealogical account of the Western Châlukyas. Behind the big temple is a group of smaller shrines on the margin of a masonry tank. In these again the clumsy half-domical capital is used. The shrines are rather plain. In addition to the above there are several other ruined buildings of sorts and the whole place
Ib. will well repay a thorough examination. Besides the inscription already mentioned there is another built into the wall of a Śaiva temple of the Western Châlukya Bhûlokamalla dated in the Châlukya—Vikrama year 17 (A.D. 1092) in Kânarese recording the gift by a chief.

? 31. **Sâtnur**, 18 miles from Seram. A fine old mosque with a Persian or Arabic **inscription** in three lines, partly illegible.

32. **Seram**, a station on the railway line between Wâdi junction and Hyderâbâd, and 32 miles south-east of Gulbarga. In the town are the following old buildings :—

III. (1) An old temple of Mahâdeva of no special interest, used as a cattle pen.

IIb. (2) Close to the last and on the south side of the road which separates them is the double temple of Mûleśvara, two small plain old shrines, one of which faces the east, while the other is set at right angles to it and touches it at one corner. The latter faces south and both are Śaiva shrines.

III. (3) A very lofty but perfectly plain *dîpamâla*, the shaft in one piece, about a hundred yards west of the last, called "Garuda Brahma."

(4) Separated from the last by a high enclosure wall is the old Jâmi' Masjid which is constructed in the pillar and lintel style from the remnants of some old
Ib. temple, probably that to which the *dîpamâla* belonged. The temple of Panchalinga, the best in Seram, consists of two temples set at right-angles to one another, one facing west, the other north. The central group of pillars in each are richly carved. Both temples are Śaiva, the architraves over both entrances have the *tâṇḍava* as a central group, flanked by Brahmâ and Vishṇu, and these again by Gaṇeśa and Kârtikasvâmi. The larger temple facing west has two male *dvârapâlas*, while the other has female counterparts of these. Over the shrine door presides Gaja-Lakshmî. The porch and hall of the smaller temple have very ornate deep domical ceilings, while the ceilings of the main temple, though plainer, are also well decorated. In the south of the court-yard is another temple

facing east, which is neglected, and is partly filled with rubbish. Built into the walls of the court-yard are numerous sculptured slabs. There appear to have been many temples in a group here standing upon a high basement, but most have been ruined.

III. (5) In the same street as the Jâmi' Masjid, but further along, is another old mosque constructed of Hindu pillars, called Sâdâ Sayyid-ki-Masjid.

III. (7) The temple of Îśvara, a double temple, with two shrines facing one another with a common central hall between them. The exterior is severely plain.

III. (8) A small old Jaina temple, in a filthy condition, with three lines of **inscription** in the porch.

Ib. (9) Not far from the last is another with a long important **inscription** upon a pilaster, of the châlukya king Bhûlokamalla which opens with a genealogy of the Western Châlukyas from Tailapa. Beside this there are four other inscriptions in the Jaina temples of no great interest.

III. (10) The temple of Basavânnâ outside the walls to the north-west.

III. (11) Also another old mosque.

? 33. **Sharza Khân Pet,** 5 *kos* south of Kudangal. The Jâmi' Masjid, an old building, with eight *minârs*, and two **inscriptions** of two lines each. The building is in good condition. In the enclosure is the tomb of Yusuf Sâheb Qâdri where an *urus* is annually held.

? 34. **Sulepet,** 3 *kos* west of Chincholi. The temple of Îśvara, a sculptured black stone shrine said to be "an octagonal building."

? 35. **Sulgar,** 10 miles north-west of Mahâgâon. Two old tombs.

? 36. **Tarloli,** 1 *kos* south of Madi. An old mosque, built partly in black stone and partly in Shâhâbâd lime stone, with a Persian **inscription** at the gate.

? 37. **Wadgirah,** 22 miles south-west of Andola. An old black stone temple.

? 38. **Yedwadini,** 3 *kos* east of Kondgali. An old black stone temple of Râmatîrtha.

II.—Râichur District.

1. **Râichur**, the head-quarters of the district of the same name, situated 105 miles to the south-west of Hyderâbâd, is a very ancient stronghold. It was an important fortress in the hands of the Warangal and Vijayanagar Kings and the Bâhmani Kings of Gulbarga. Its position made it, as Colonel Meadows Taylor says in the *Story of my Life*, "the battle-ground of the ancient Western Hindu and Jain dynasties as well as the Musalmân and Hindu."

Ia. Râichur is noted for its fort, which like that of Bhongir is an ancient Hindu work subsequently rebuilt where necessary by the Muhammadans. Its construction is the same. The walls are very low and easily escaladed. Upon the highest point of the hill, rising within it, is a very long piece of ordnance. But what makes the Râichur fort particularly interesting is the presence of a well-cut long old Telugu inscription upon one of the stones in the wall a few yards from one of the western gates. The **inscription** records the erection of the fort by Gore Gungaya Ruddivaru in A.D. 1294 and appears to have been another work of the old Warangal Kings. Being on the borders, Râichur was in later times a bone of contention between Vijayanagar and the Bâhmani Kings.

The stone upon which the inscription is engraved is the largest in the fort. It was no doubt specially selected for the inscription, one that by its enormous weight was not likely ever to be displaced. It measures 41 feet 6 inches in length, the inscription covering over 13 feet of this. Roughly carved upon another stone close by is a representation of the way in which this stone was brought from the quarry. It is shown lying upon a great heavy four-wheeled cart, tilted up towards the point, so that the rear end of the stone nearly touches the ground. Buffaloes are yoked to the cart in pairs and as they grow smaller forward and more indistinct, it is difficult to count them. Probably this is meant for perspective. Upon the forward upturned end of the stone is perched the driver, whip in hand, while others are applying long levers to the wheels and stone to help it along. There are several other rough carvings of sorts. The Muhammadan buildings in Râichur are of no particular merit.

Three **inscriptions** from Râichur are published in the *Indian Antiquary*, Vol. XI, p. 129. They relate to the building of certain bastions during the reigns of Ali Âdil Shâh I. and Ibrâhim II. of Bijâpur, and are dated in the years 978, 1018, and 1029 Hejira, respectively.

For a further account of Râichur see *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, p. 709.

III. 2. **Alkur**, 5 miles from Yerugiri. The temple of Îśvara, built of stone and mortar, in good condition. It has a grant of 49 *bighâs* and 24 *gunthâs* of land yielding R24-4-0.

III. 3. **Arhtur**, 5 miles from *tâlukâ* head-quarters. A small temple of Îśvara, built of large stones and mortar, in good condition, with a grant yielding R11-4-0.

Ib. 4. **Amliyaddini,** 8 *kos* from the *tâlukâ* town Manvi. A stone on the north of the village with an indistinct old Kânarese **inscription** in fifteen lines bearing the sun and moon above.

? 5. **Alpur,** *tâlukâ* town 60 miles south-east of Râichur, near the junction of the Tungabhadrâ and the Krishṇâ. The stone temple of Narasimhasvâmi with **inscription** tablets. Has a Government grant. The place has many old Hindu temples richly carved but in ruins. There is also an old *dargâh.*

? 6. **Âlampur,** a half ruined town. "Once a place of some note amongst the Hindus, by whom it is considered one of the gates of *Parvat.* The fort in the town contains the ruins of a number of temples evidently of some antiquity. They are all built of hewn stone and are profusely ornamented with sculpture, most of which, however, has been mutilated. A masjid has been built on the ruins of some of the temples. The latter are of an unusual model, particularly the spire which is the frustrum of a square pyramid surmounted by a large and very compressed spheroid. Close to the temple or pagoda are a number of **inscriptions** which record gifts of land and villages at various periods. Some of these records are said to date from the earliest years of the Samvat era." *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions.*

Ib. 7. **Bednur,** 4 *kos* from Manvi. An inscribed stone built into the wall of the village temple, about 18 inches square, bearing 20 lines of a Kânarese **inscription.**

III. 8. **Belâpur,** 3 *kos* from Yadgir. The Mailâra Linga temple where the idol is placed in a cave, outside of which are other built temples and steps. A *jatrâ* is held annually when thousands of people attend, from whose offerings the temple derives its income having no Government grant. There is also an old tank here said to have been constructed when the temple was built.

Ib. 9. **Chikalpurni,** 3 *kos* from Manvi. Four inscribed stones standing on the left side of the temple in front of the village, containing 21, 28, 35, and 40 lines respectively in Kânarese. The stones are in good condition.

III. 10. **Dani,** 12 miles from Yergira. The temple of Venkaṭeśvara constructed of large stones and *chunam.* Has a grant of land yielding ₹84-8-0. Also the temple of Mârûti with a grant yielding ₹41.

? 11. **Davanpalle,** 5 miles from Yergira. An old mosque with an **inscription** in Persian characters, in good condition. Also a tank. The mosque has a grant of land yielding ₹7-12-3 annually.

III. 12. **Devadurg,** an old fort 32 miles north-west of Râichur. It was at one time the stronghold of a powerful native chief styled a Poligar, who possessed a large portion of the surrounding country. It is enclosed by hills on all sides except the west. The town appears to have been defended by a line of works passing chiefly along the ridges of the hills, for the ruins of walls and towers are scattered along them. The defences of the place were destroyed by the Shorapur Râjâ fifty or sixty years ago.

? 13. **Gabur,** 14 miles north-west of Râichur. Three old Hindu temples with sculpture and an old Kânarese **inscription,** one of which has an *inâm* grant attached to it.

? 14. **Gamer,** 16 miles from Râichur. The temple of Venkaṭeśvara, built of lime and stone with sculpture on the walls. In it is a black slab of stone bearing an **inscription** in the *Devanágari* character but illegible. It has *inâm* land yielding an annual income of R27-9-1. In front of the temple is a ruined well.

III. 15. **Ganjihalli,** 2 miles from Yergira. The temple of Mâruti, the Jâmi' Masjid and a tank all in good condition.

I*b*. 16. **Harvi,** 3 miles north-west of Manvi. Four inscribed stones—
(1) Near the wall of the Kotwâll's *châvadi* of 26 lines;
(2) Beyond the gate of the village, broken, with 25 lines;
(3) Half way to the village of Nawelkal of 9 lines; and
(4) Standing at the well of the Dhervâdâ, on the way to the temple of Basavâ, of 9 lines.

? 17. **Jalhalli,** 30 miles north-west of Râichur. The old temple of Raghunâtha ascribed to a Râjâ Nar Râi, with an **inscription** (?). The temple is in good condition.

? 18. **Kallur,** 15 miles from Yergira. The temples of Venkaṭeśvara, Mârkaṇḍeśvara, and Vîrabhadra, built of large stones, all in good condition with grants of land attached. Also the Jâmi' and another mosque each with grants of land.

? 19. **Kardi,** 15 miles from Yergira. The temple of Venkaṭeśvara, built of large stones, with a grant of land yielding R46-15-7. The temple of Śivalinga which has also a grant yielding R13-1-0. Also a mosque in good condition with a grant yielding R150.

I*b*. 20. **Kotal,** nearly 20 miles from Manvi. In the old temple of "Yiri Yambak," which stands in the fort to the west of the village, are two old **inscriptions** in Kânarese, one of 46 lines and the other of 54 lines, both in good condition. Another on a stone pillar with 14 lines on one side and 25 on the other. To the east of the village stands an inscribed stone in front of the temple of Śrî Raghopatti with five lines of **inscription.**

II*a*. 21. **Malliâbâd,** 4 miles south of Râichur. An ancient fortress of the Hindu period in a dilapidated condition but of considerable architectural merit. To the east of the fortress is an old tank with a finely built outlet and conduit, quite the best of its kind in the Râichur district. There is a Kânarese **inscription** in the fort.

? 22. **Manmari,** 8 miles from *tâlukâ* head-quarters. "Tir Bhudder" temple, with a Kânarese **inscription,** which has a grant of land yielding R22-8-0.

? 23. **Manvi,** at *tâlukâ* head-quarters, 21 miles south-west of Râichur. The Jâmi' Masjid and temples of Mâruti, Râmasimha, and Venkaṭeśvara. Opposite the temple of Mâruti, which stands on a hillock to the west of the town, is a block of stone bear-
Ib. ing an old Kânarese **inscription** in 32 lines. Another stone with an **inscription** of 22 lines stands near a well in the fort.

Ib. 24. **Marrat,** 14 miles north-west of Manvi. Six **inscription** slabs—

(1) In the wall of the temple of Mallikârjuna containing 47 lines.
(2) Another containing 30 lines.
(3) In the temple of Lingârkar in three lines.
(4) At a distance of six chains from the village, upon high ground, near the Nagar Katti, a stone with 60 lines in Kânarese.
(5) A stone opposite a wall beneath the temple of Hilparâv with 52 lines.
(6) A stone standing 2 chains from the village in the road leading to the village of Karkandâh with only one line of inscription in Kânarese.

? 25. **Nâgpur,** 5 miles from Alipur. The old dilapidated temple of Venkaṭeś-vara. It is sculptured.

III. 26. **Sanknur,** 16 miles west of Manvi. An abraided **inscription** on a stone in the temple of Mâruti in front of the village.

IIa. 27. **Yadgir,** a hill fort 43 miles north of Râichur and near the railway line. The fort is said to have been built by one of the Yâdava Kings and hence its name Yâdava-giri. Another explanation of the name is Yethu-giri from "Yethu," bull, the hill resembling a bull lying down. It has some Persian or Arabic **inscriptions**; one on Nizâm Burj is said to give an account of a visit paid by Nizâm 'Ali Khân to the Governor or Nawâb in charge. The buildings in the fort are in ruins. One mile from Yadgir is the old temple of Rajoti Irana where the image is in a cave under the temple, and where an annual *jatrâ* is held. Shâh Jivna's mausoleum is one mile away, an old tomb in bad repair. In the town are the Jâmi' Masjid, said to have been built during the time of Mîr Askar Jang Kiladar, and Shâh 'Ali Mirza's mosque, with a Persian **inscription** in four lines.

? 28. **Yergira,** 10 miles from Râichur. The temple of Vîrabhadra with an **inscription.** It has a grant of land yielding R13-8 per annum. Also the Jâmi' Masjid with a grant yielding R17.

III.—Lingsugûr District.

1. **Anagondi.**—Old town and fortress, situated on the left bank of the Tungabhadrâ in latitude 15° 21′ 20″ and longitude 76° 33′. It is the seat of the Râjâs of Anagondi, who are lineal descendants of the kings of Vijayanagar, the ruins of whose capital are on the opposite bank of the river. It was formerly a suburb of Vijayanagar, and the granite piles of a bridge over the river, or stones marking the limits of the causeway are to be seen opposite Hampi. General Cunningham identifies Anagondi with the *Kong-kien-na-pu-lo* (Koṅkanapura) of Hiwen Thsang (*Ancient Geography of India*, I., 552). "Anagundi, which means elephant pit or corner, is said to have been fortified by Narasinha about the beginning of the 16th century. The fortifications, however, are now much decayed. They consist of two
II*a*. masses of fortified lines lying north-east and south-west of each other. The town of Ânagundi is in the south-west part. The south-west fortification is of an oblong figure about a mile in length from north-west to south-east. It is situated at a small elbow of the river by which two of its faces are washed. The great road from Gangâvati to Ânagundi passes through the fort. Colonel Meadows Taylor says that to the north of the town there is 'a perfectly inaccessible range of granite hills surmounted by piles of fantastic rocks along the tops of which ran high walls, with bastions at intervals, in the Hindu style. The only entrance to this labyrinth of rock was through a narrow gorge on the eastern side, also strongly fortified by double walls and strong bastions.'" (*Historical and Descriptive Sketch of His Highness the Nizám's Dominions*, Vol. 2, page 278.)

2. **Chitâpur.**—A ruined village 13 miles north-west of Mudgal. Chitâpur is remarkable as being the locality in the immediate vicinity of which the memorable battle of Tâlikoṭ was fought between the allied armies of the four Muhammadan Kings of the Dakhon and Râmarâjâ of Vijayanagar in January 1565. Tâlikoṭ, the village from which the battle derives it name, is 30 miles or more from the actual battlefield. The Hindus had erected formidable defences, traces of which are still visible beyond Chitâpur, at Rakushgi and Tungudal, where there were fords across the Kṛishṇâ. (*Historical and Descriptive Sketch of His Highness the Nizam's Dominions*, Vol. II, page 397.)

I*b*. 3. **Gugi,** 14 miles north of Shorapur. At this village is the tomb of Yusuf 'Adil Shâh of Bijâpur, who died in 1510. It is near the tomb of a local saint named Pîr Chanda Husen. There is no dome or structure of any kind over it.

I*b*. 4. **Ittagi,** about 60 miles south-west of Lingsugûr and about 3 miles north of Bannikop station on the Southern Marâtha Railway. It contains a very fine old Châluḳyan temple, a long **inscription** at which gives its date as *Saka* 1034 (A.D. 1112-13.) The temple, which is locally known as Mahâdeva *guḍi*, consists of shrine, closed *maṇḍapa*, and large open pillared *maṇḍapa*. It is profusely sculptured and

is not unlike in its details the temple of Kâśiviśveśvara at Lakkundi in the Dhârwâr District, 16 miles to the west. The detail sculpture about the temple is very fine, its chief characteristic being its very deep undercutting, a great deal of the arabesque work being almost detached from the walls. It is certainly one of the finest temples in the whole of the Kânarese country and well deserves conservation. The smaller temple on the south and the gateway to the south-east, together with the step-well, are of much plainer work, which is accounted for by their being built in the harder granite. They appear later work too than that of the great temple. Within the smaller temple is the large inscription slab with the inscription above alluded to. The smaller shrines and cells on the north and west appear to be of the time of the great temple. All the outer cut-stone casing of these has been carried away. Parts of the old fort, within which the temple stood, still remain with many of the original large merlons along the battlements. At a later period an earthen ramp has been built up around the fort.

IIa. 5. **Jaldurg,** an old fortress, situated upon the western point of a large island in the Kṛishṇâ, about 12 miles north-west of Lingsugûr. The river banks at this place are extremely rocky and precipitous and render approach to the island difficult; moreover the channels between the banks and the island on both sides are narrow and dangerous. The rock upon which the citadel of the fort is erected rises about 300 feet above the bed of the river. It is fortified at the base and half way up to the summit, on which is a small fort covered by a tower; the whole of the fortifications are much decayed. From inscriptions in the vicinity it appears that the fort was built by one of the Yâdava Kings of Devagiri (now Daulatâbâd) about the close of the 12th century.

6. **Kanakgiri,** a town in the Râichur District, 30 miles south of Mudgal. It was formerly the capital of the Kanakgiri Poligar, one of the most powerful Beydar Chiefs in the southern districts. The ancestors of the Poligar were feudatories of the Hindu kingdom of Vijayanagar, and their possessions at one time included a considerable portion of the Râichur District. In addition to their capital, Kanakgiri, which was strongly fortified, the Râjâ held six forts or *drugs* in the Anagondi hills. Under the rule of the Nizâms successive Poligars continued to administer the state, but at length, some years since, the Poligar rebelled and commenced to plunder the country. He was captured and put to death, and the possessions which remained to him confiscated. The present representative of the house has a *jâgir*.
? Kanakgiri contains a large temple; there are a number of smaller ones in the vicinity and some fine stone cisterns.

IIb. 7. **Kopal,** nearly 60 miles south-west of Lingsugûr, upon the Southern Marâtha Railway. It possesses an old hill fort of some note, which is believed to have been fortified by a Poligar some centuries ago. In 1786, it was occupied by Tipu Sultân, when the lower fortress was rebuilt by his French engineers. In 1790 it was besieged by the British and the Nizâm. The fortifications consist of two forts. The upper fort is situated on a lofty and nearly insulated summit in a gorge on the east side of a cluster of rocky hills which occupy an area of several square miles. The fort is about 400 feet above the plains, and the defences, when in good condition,

must have been exceedingly strong. Sir John Malcolm describes it in 1790 as being without exception the strongest place he had seen in India. Colonel Meadows Taylor says, "It is inaccessible except by a flight of very rude, rough steps which wind in and out among the rocks and are in some places extremely narrow and unsafe. How many guns were ever carried up, it is impossible to say, but there were several old ones in the upper batteries." Kopal is a *jâgir* of the late Sir Sâlar Jang's family.

8. **Kukkanur,** 3½ miles north of Ittagi, and about 6 north of the Bannikop station, on the Southern Marâtha Railway. It has a fort, now much dilapidated, within which is another enclosure. The latter surrounds a court-yard in which is a large central temple of Mahâmâyâ and several other buildings on the west of it. Among these is the group of old shrines collectively known as the "Navalinga" temple. To the north of this enclosure are the ruins of others. To the north-west of the last is a large *talâv* or tank, on the south margin of which are two small shrines facing one another, the intervening space being roofed over and forming the south entrance to a flight of steps, or *ghât* descending to the lake. Outside the village, about 150 yards to the south-west, stands the very complete temple of Kalleśvara, and, on the west of the town, on the outskirts, are a large and small fallen column about 150 yards apart.

Ib. By far the oldest work here is that of the Navalinga or Navasiddheśvara temple, which is of the same style of work as is found on the older temples at Pattadakal and Aihole in the Bijâpur District, that is, of the 8th century. This group is composed of nine shrines all connected by intermediate small halls. The outer walls are, like the large temple at Pattadakal, profusely decorated with pilasters dividing the spaces into panels containing figures with pairs of florid-tailed griffins over them. Each shrine has its own small tower surmounting it. The pillars of the halls are an advance upon those of Pattadakal. Retaining the square shafts with panels of sculpture representing mythologicalscenes, the architect has introduced circular capitals, though clumsy, a step in the direction of the later Châlukyan style. These shrines are now in disuse and are very much built around and shut in.

Ib. To the south-west of the town, standing alone, is the old temple of Kalleśvara, of the same style of workmanship as the Navalinga temple, that is, of the Dravidian style. It is fairly complete and has its *śikhara* entire. The walls are plain compared with the decorated surfaces of the latter, but much of its decoration has not been finished, and has been left lined out in the block. Within the hall are some well-carved statues.

III. The large central temple in the inner enclosure of the fort, together with the fort walls and great gateway on the east, are much later work. But as access to the temple is forbidden to strangers, it is impossible to tell whether the present structure, which is an accumulation of bits of work of various periods, has or has not, an original core of the very old work.

Owing to the friable nature of the stone used in the older shrines, sandstone, it has disintegrated very much, the decay being greater at the ground level. These temples deserve conservation, and are needing attention badly.

Ib. **Inscriptions**:—(1) On a stone to the south of the Navasiddheśara shrine, of I[ṛi]vabeḍaṅga, Châlukya, [*Śaka* 927] Viśvâvasu. (2) On a stone to the right of the second entrance from the south to the same temple, of Niśaṅkamalla-Saṅkamadeva, Kalachûri, *Śaka* 1100, Vilambin. (3) On the first stone to the right of the entrance to the *garbhagṛiha* of the Mallikârjuna temple, of Jagadekamalla, Châlukya, and Siṅgaṇa, Yâdava, in the 12th, Śukla, and 21st Virodhin, respectively. (4) On a stone to the left of the entrance to the Mûlasthâna-Kalleśvara temple, of Vikramâditya, Bhûlokamalla, Trailokyamalla, Châlukyas, and Simhaṇa, Yâdava, in the 32nd and 52nd years, Sarvajit and Plavaṅga, the 6th year, Virodhakṛit, the 9th year Îśvara, and the 23rd year, Khara, respectively. (5) On a stone to the left of the entrance to the *garbhagṛiha* of the Mallikârjuna temple, of Sovideva or Râyamurâri, Kalachûri, in *Śaka* 1090. (6) To right of the entrance to the *garbhagṛiha* of the same temple, of Bijjaḷa, Kalachûri, in *Śaka* 1086. (7) On a stone to the west of the Mahâmâyâ temple, close to the eastern enclosure of the Navasiddheśvara shrine, of Iṛivabudeṅga, Châlukya, in *Śaka* 937 (for 927). (8) On a stone opposite to the police station of Sadâśivarâya of Vijayanagara, in the year *Śaka* 1469. (9) On a stone to the left of the northern entrance to the Mahâmâyâ temple, of Bijjana, Kalachûri, (10) On a fallen column outside the village. (11) Under an *aśvattha* tree to the north-west of Kallûr near Kukkanûr, of Bijjana, Kalachûri, in the 9th year, Târaṇa. (12) To the left of the third entrance to the Kallîśvara temple at Kallûr, 1st inscription, of Someśvara, Châlukya, in *Śaka* 1108. (13) In the same position as above, 2nd inscription, of Vikramâditya and Trailokyamalla, Châlukyas, in the 23rd year, Bahudhânya, and 50th year, Viśvâvasu, and the 4th year, Śrîmukha, respectively. (14) On a stone to the north of the shrine within the same temple, of Achyutarâya of Vijayanagara in *Śaka* 14[59]. And (15) near the ruins of the Koṇḍadakatti Maṭha, west of the police station at Kallûr, of Satyâśra[ya], Châlukya, *Śaka* 9[3]4. (Dr. Hultzsch's Progress Report of 30th June 1892, No. 227.)

? 9. **Kulur** (? Kallur), 1 mile from Ittagi. A Lingâyat temple of some age, inscribed with grants of land and other gifts.

III. **Mudgal,** 9 miles south-west of Lingsugûr. An old fort, and **inscriptions** of the Yâdava dynasty have been discovered in the vicinity. The fort was at one time in the possession of the Warangal Râjâs from whom it was taken by the Muhammadans. It subsequently passed into the hands of the kings of Bijâpur who rebuilt it. The northern portion of the fort is situated upon the plain, while the southern part ascends and includes the highest ridge of a rocky group. The works are now much decayed.

There is a small Roman Catholic Mission established here which has been in existence since the days of St. Francis Xavier. It had been richly endowed by the kings of Bijâpur, and still retains their grants.

Ib. 10. **Naikal,** 6 miles south-west of Yadgir Fort. Said to contain an **inscription** upon the rock or a slab.

11. **Shorapur** was the capital of a small Beydar State until 1858. Colonel Meadows Taylor mentions the discovery in many parts of this district of cairns and dolmens, some of considerable size.

12. **Yelburgâ**, 48 miles south-west of Lingsugûr. This was once a place of some importance, and is believed to have been the capital of the Sindas, originally subordinate chiefs and governors of the Western Châlukyas.

IV.—Naldurg District.

1. Naldurg, a fortified town and the head-quarters of the district of the same name, situated 48 miles north-west of Gulbarga. The following description is from Colonel Meadows Taylor's *Story of my Life.* He visited the place in 1853 :—

II*a*. "The fort of Naldurg was one of the most interesting places I had ever seen. It enclosed the surface of a knoll or plateau of basalt rock which jutted out into the valley or ravine of the small river Bori from the main plateau of the country, and was almost level. The sides of this knoll were sheer precipices of basalt, here and there showing distinct columnar and prismatic formation, and varying from 50 to 200 feet in height, the edge of the plateau being 200 feet, more or less, above the river, which flowed at the base of the precipice on two sides of the fort. Along the crest of the cliff on three sides ran fortifications—bastions and curtains alternately, some of the former being very firmly built of cut and dressed basalt, and large enough to carry heavy guns; and the parapets of the machicolated curtains were everywhere loopholed for musketry. On the west side the promontory joined the main plateau by a somewhat contracted neck also strongly fortified by a high rampart, with very roomy and massive bastions, below it a fausse-braie, with the same; then a broad, deep, dry ditch, cut for the most part out of the basalt itself; a counter scarp, about 20 or 25 feet high with a covered way; and beyond it a glacis and esplanade, up to the limits of the town.

"The entire circumference of the enciente might have been about a mile and a half; and the garrison in former times must have been very large, for nearly the whole of the interior was covered by ruined walls, and had been laid out as a town with a wide street running up the centre. All the walls and bastions were in perfect repair, and the effect of the fort outside was not only grim and massive, but essentially picturesque.

"Naldurg held a memorable place in local history. Before the Musalmân invasion in the fourteenth century it belonged to a local râjâ, who may have been a feudal vassal of the great râjâs of the Chalukya dynasty, 250 to 1200 A.D., whose capital was Kalyana, about 40 miles distant; but I never could trace its history with any certainty, and during the Hindu period it was only traditional. The Bahmani dynasty, 1351 to 1480 A.D., protected their dominions to the west by a line of massive forts, of which Naldurg was one, and it was believed that the former defences, which were little more than mud walls, were replaced by them with fortifications of stone. Afterwards, on the division of the Bahmani kingdom, in 1480 A.D., Naldurg fell to the lot of the 'Âdil Shâhi kings of Bijâpur; and they, in their turn, greatly increased and strengthened its defences. It was often a point of dissension between the 'Âdil Shâhi and the Nizâm Shâhi potentates lying as it did upon the nominal frontier between Bijâpur and Ahmadnagar and was besieged by both in turn, as the condition of the walls on the southern face bore ample testimony, as well from the marks of cannon balls as

from breaches which had afterwards been filled up. In 1558 Âli Âdil Shâh visited Naldurg, and again added to its fortifications, rebuilt the western face, and constructed an enormous cavalier near the eastern end, which was upwards of 90 feet high, with several bastions on the edges of the cliff; but his greatest work was the erection of a stone dam across the river Bori, which, by retaining the water above it, afforded the garrison an unlimited supply."

III. 2. **Ausa,** 32 miles north by east of Naldurg. The old Jâmi' Masjid with a façade of five cusped arches and a dome much in the Bijâpur style, but of little interest. Near the town is an old fort.

Ia. 3. **Dhârâshev** (Dhârâsiṁha), is about 30 miles north by west of Naldurg. About 2 miles north-east from the town, in a ravine facing the west, is a group of caves, known as the Dâbar Leṇâ or Torlâ Leṇâ. Four of them are in the north side of the ravine, and three on the opposite side, facing the north-east; the former are Jaina excavations, but some of the latter are probably Vaishṇava. They are cut in a soft conglomerate rock, of very unequal texture, containing much hæmatite, and which is easily abraided. By the decay of the rock they are much dilapidated. In front of the principal cave on the north side has been erected a Śaiva temple surrounded by a small court enclosed by a high wall, the substructure of which, on the south side, begins deep down in the side of the ravine in order to secure sufficient area for the temple against the slope. At the west entrance is a sort of *dharmaśâlâ* for the accommodation of visitors, and on the other side an open platform. South-west of Dhârâshev is the group known as the Châmar Leṇâ, excavated in a low ridge of rock. Of the largest cave, or group of caves,—for it is difficult to say which, the whole front having fallen down,—only irregular fragments and cells remain. A little up the river, and just over a pool at the foot of a small waterfall, is the Lâchandar Leṇâ consisting of two rude cells. Roughly the caves may be assigned to about the period A.D. 500 to 650. These caves have been surveyed and described in full in Volume III of the *Archæological Survey of Western India Reports,* from which the above details are taken.

III. 4. **Hasangâon,** a village about 9 miles north of Karusâ and about 40 north-east of Naldurg. In a solitary hill near the village, in the east side of it, have been two large caves, but, owing to the disintegration of the rock, they are worn almost to the appearance of natural caverns. On the west side is another, 49 feet deep by 41 wide, with a *pradakshiṇâ* round the shrine. It had some sculpture right and left of the shrine door, but the stone is soft and full of clay, and much decayed. This cave had probably twelve columns, in three rows across, but no trace whatever is left of the two immediately in front of the shrine door. These were Brahmanical rock shrines. (*Archæological Survey of Western India Reports,* Vol. III, p. 19.)

IIa. 5. **Paranda,** an old fortress, 64 miles north-west of Naldurg. It was one of the many forts erected by Mahmud Gawan, the celebrated minister of the Bâhmani king Mahmud Shâh. It consists of "a wide, deep ditch and counterscarp with

covered way and glacis rising to the height of the fausse-braie. The gates were defended by traverses and redoubts, and the rampart and fausse-braie are of cut stone with round bastions fitted for the heavy guns of the period, which, many of them of immense size, and used for throwing stone shot, were composed of bars of iron welded together." The great bronze gun, the Malik-i-Maidan or 'Monarch of the Plain,' now at Bijâpur is said to have been originally mounted on this fort. After the capture of Ahmadnagar by the Mughals in 1605, the capital of the Nizâm Shâhi kingdom was moved to Paranda for a short period. The place was unsuccessfully besieged by the Emperor Shâh Jahân's general Azam Khan in 1630. Paranda was reduced by Aurangzib during his viceroyalty of the Dakhan. The greater portion of the town is now in ruins, but the fortifications are in fair order.

III. 6. **Tuljapur,** a town 20 miles north-west of Naldurg. It is a famous place of Hindu pilgrimage, being the reputed scene of the goddess Bhavânî's slaying the buffalo *asura* or demon Mahîsha. The image is said to have been left there by Tuljâ herself, in memory of her great victory on the spot. The great temple and its accompanying buildings are enclosed in a great court and are of a mixed style and of various ages, but of no great antiquity or interest architecturally. (*Archæological Survey of Western India Reports,* Vol. III, p. 3.)

IV.—EASTERN DIVISION.

(WARANGAL SUBÂ.)

I.—WARANGAL DISTRICT.

Ia. **1. Hanumkoṇḍâ,** the head-quarters of the Warangal District. Hanumkoṇḍâ, or, as it is in the Uparpalle inscription, Annamakoṇḍâ, and Warangal close by are rich in the most interesting relics of antiquity, but which are sadly uncared for. The great temple of Hanumkoṇḍâ is situated in the middle of the village. It is in a filthy state, and its margins around, with its many recesses and corners, are used by the surrounding families as open latrines. This should be stopped and a certain margin of ground all round should be taken up and the whole walled in. Repairs too are urgently necessary to prevent further ruin to the building. It is one of the finest monuments in Hyderâbâd territory, and is doubly interesting since its date and history are all inscribed upon it, connecting it with the powerful dynasty of Hanumkoṇḍâ, of which Rudra Deva was the then reigning king. The Nandi pavilion, which stood midway between the main block and the great pillared hall, was standing up to within ten years ago: it is now a heap of ruins.

The building appears to be of two periods. The main block, containing the three shrines and hall, belongs to the time of the inscription set up at the temple. The prolongation, or doubling of the porch of this, with the Nandi pavilion and the great detached pillared hall, are probably of a later period. The temple would appear to have been dedicated to Śiva, Vishṇu, and Sûrya. A short description, with an illustration, is to be found in Fergusson's *Indian and Eastern Architecture*, first edition, p. 389. Also see the *Progress Report* of the Archæological Survey of Western India for 1894-95. The inscription is published in the *Indian Antiquary*, Vol. XI, p. 9, *et. seq.*

Warangal, which has become a suburb of Hanumkoṇḍâ, lies about 2 miles south-east of it and about 2 miles further on is the old fort. "The town is said to have been founded in the 11th century by Potrâj of the Kâkatîya dynasty, but some identify it with Worakalli, the capital of the Adeva Râjâs of Tuluva Andhra of Telingâna in the 8th century. General Cunningham further believes that Warangal or Varankol is the Korunkula of Ptolemy's geography, while the other name for Warangal, or Akshalinagar, is evidently the same as Yeksilanagar or Yeksilapattan, mentioned by Raghonath Bhaskar in his "Aravacham Kosh."*

IIa. The great circular fort is surrounded by an outer earthen wall and an inner masonry one and has but four gates, one at each of the four cardinal points, the east and west gates alone being now used. Within are the remains of many

* *Hist. and Descrip. Sketch of H. H. the Nizâm's Dominions*, p. 737.

Ia. buildings of sorts, but by far the most important are those of the great temple which occupied the centre and of which, now, only the four great gateways (*Chár-kamán*) and a group of pillars and lintels, forming the south-west corner of the temple, remain. This temple when intact must have been a stupendous structure and could compare only, in size and magnificence with the great Rudra Mâlâ at Siddhapur in Gujarât. The great gateways now standing evidently stood before the four entrances and the distance between the north and south ones is 480 feet, while between the east and west it is 433 feet. They are all alike in design. One of them is illustrated in Fergusson's *Indian and Eastern Architecture*, first edition, p. 392.

Among the other remains within the Fort of Warangal, though of minor importance, are—

III. (2) The temple of Śambhu *guḍi*, a temple of Śiva. This has been partly repaired. It has a closed *maṇḍapa* and an open porch, while before it, in the court-yard, lie a group of broken images, three old Nandis and several *lingas*, one of the latter being adorned with the four faces of Śiva. Outside, in front of the temple, lie portions of old pillars containing two **inscriptions**.

III. (3) Just behind the last is a two-storeyed *chhatri*.

III. (4) Beside the temple of Śambhu, on the south, is an oblong building with two rooms and a pillared verandah in front, upon the door lintels of each of the rooms is Gaja-Lakshmî. Upon the wall of the east room is an **inscription** of two lines in Telugu, and upon one of the front pillars of the same room is another.

IIb. (5) A short distance south of the last is the temple Medrayan *guḍi* used as a dwelling by a Lingâyat. It has a finely carved doorway and pilasters. Sixteen columns support the roof of the open *maṇḍapa*.

IIb. (6) Vîrabhadra *guḍi* is a temple with an open pillared *maṇḍapa*, on the north side of the main road, close by the four great gateways. It contains two gigantic *dvárapálas*, and before the *maṇḍapa* lies a well carved Nandi. There is no image in the shrine.

IIb. (7) Vishṇu *guḍi*, a temple on the north of the main road towards the east gate of the fort, uncared for and in a dirty state. It has an open pillared *maṇḍapa*, and beside the ante-chamber door are *dvárapálas*, one on either side.

Ib. (8) Venkaṭeśa *guḍi* is at a short distance to north by west of the last. Has a pillared hall, the four central pillars being beautifully carved. The ante-chamber door and flanking screens are also lavishly decorated. Upon the four sides of one of the pillars is an **inscription**. In the court-yard of the temple, before the *maṇḍapa*, stands the dismembered shaft of a great pillar profusely carved, probably one of the pillars of the great temple.

III. (9) A small *chhatri* just beside the last.

III. (10) A small Śaiva temple with shrine and ante-chamber.

III. (11) In the south-east quarter of the fort rises a great knoll of rock upon which has been built a gun bastion, while beside it is a temple with an open pillared hall. The top of this rock appears to have been fortified by a breastwork of great blocks where the sides, by their gentler slope, are more accessible.

III. (12) A small ruined shrine called "Nalashambhu" *guḍi*, in the south of the fort.

III. (13) Near the south gate of the fort is the small temple "Mulshambu" *guḍi*; consisting of a shrine and ante-chamber.

III. (14) In the south-west corner of the fort is a small ruined shrine.

III. (15) "Eralol" *guḍi*, a temple not far from the west gate of the fort with an open pillared hall. The shrine is empty.

III. (16) An old shrine to the east of the last, empty.

III. (17) "Tella" *guḍi*, an empty shrine with a walled up *maṇḍapa*, in the north-west quarter of the fort.

III. (18) "Nandigamayya" *guḍi*, in the north-west quarter of the fort—a modern building.

III. (19) The Konda Masjid, an old partly ruined mosque.

II*b*. (20) The Khâsi Mahâl, occupying very nearly the middle of the fort, is a very large massive and lofty Muhammadan building facing north. It has a cathedral-like interior with clerestorey lights, and consists of just the one great hall. The roof was apparently never finished above the transverse arches, and it is now open above to the day-light. The walls are very thick and on the outside have a considerable batter. It is well paved within.

III. (21) Outside the inner stone fort, but within the mud one, and nearly buried in the latter, in the north-west quarter, is the Lânja *guḍi*, an old temple having three shrines. All three have been ransacked, their *lingas* having been uprooted and thrown aside.

I*b*. **Inscriptions**:—In addition to (1) the one mentioned above of Hanumkoṇḍâ:—(2) On the wall in the great temple in Telugu, recording a gift for the merit of a Kâkatîya king. (3) Another in Telugu on a pillar in the hall, merely the names of two visitors. (4) On a pillar in front of the temple of Padmâkshî in the town, of the Western Châlukya king Tribhuvanamalla, incomplete. (5) On a stone among the palms outside the fort of Warangal, to the north-west, of the Kâkatîya king Gaṇapati, *Śaka* 1151, in Telugu, recording a gift to the temple of Vîrabhadreśvara. (6) On a red stone in front of Śambhun *guḍi*, dated *Śaka* 1425, in Sanskṛit, praising a Musalmân chief named Sitâb Khan. (7), (8) In a temple near last on a pillar and in the wall, in Telugu, recording private gifts. (9) On a stone in front of last temple, of the Kâkatîya dynasty, in Sanskṛit, genealogical. (10) On a pillar of the Bandri gateway of the fort, in Telugu, mentioning Gajapati Kapilendra. (11) In the Venkaṭeś *guḍi*, of Pratâparudradeva Mahârâja, Kâkatîya, in Telugu. (12) A *nâgarî* one on a pillar called "zulla" outside the fort. And (13) on a stone in the Jâmi' Masjid in Telugu recording a private gift.

2. **Jidkal**, 8 miles east of Jangâon on His Highness the Nizâm's Guaranteed State Railway. An old reservoir, in good preservation, with a temple at which a large fair is held. *Inâm* attached.

3. **Kusumanchi**, about 12 miles west of Khamamet. At a temple here is a short square column containing a Kânarese **inscription** upon its four sides. The place is reached from Khamamet *viâ* Madalapilli, Talâmpid, and Jirlachiru.

III. 4. **Narsimallugudium.**—Between this village and Timmapuram, about 4 miles south-west of Warangal, are still seen traces of the outermost or third wall of Warangal. Several great slabs of one of the gateways, including the threshold slab, measuring 19 feet long, lie about. From here the mounds of the old walls may be seen trending away in both directions.

II*b*. 5. **Neddigonda,** about 30 miles from Hanumkoṇḍâ, on the Hyderâbâd road. There is here a triple-shrined temple, somewhat of the style of the Hanumkoṇḍâ great temple, but much smaller and in a much more ruinous state.

III. 6. **Pâkhâl,** 25 miles east of Hanumkoṇḍâ. About 4 miles north-east of the village is the ancient site of a summer palace said to have been built with great blocks of stones without mortar. But nothing now remains of this once solid pile. Râjâ Pratâpa Rudra is said to have built it. The site is about a mile below the west side of Pâkhâl lake. The great Pâkhâl lake is ascribed to the same king. Tradition alleges the *band* to have been built 1600 years ago by Râjâ Khaldya, and a stone pillar which stands on the *band* contains an illegible **inscription** which is said to commemorate the name of the person who built it. The *band* is about a mile in length. In the centre of the *band* are the ruins of a small pavilion styled the *chabutrâ* of Sitâb Khân.

I*b*. 7. **Pâlampet,** 30 miles north-east of Hanumkoṇḍâ. A couple of miles south is the large Râmâppâ Lake, on the further side of which is a group of temples of the same class and even more decorated than the great temple at Hanumkoṇḍâ. They appear to be of the same age and to have been erected by the same builders. The principal temple consists of one shrine with a great hall before it. The arrangement of the pillars is somewhat different from the usual plan, and a marked feature are the figure brackets, which, springing from the shoulders of the pillars, support the overhanging cornice. The decoration upon pillars, doorways, and screens is very profuse. The *śikhara* or tower is complete and built entirely in brick which is moulded to suit the design. Upon the north side of this temple is a smaller one which has also its brick *śikhara*. Between the two temples is a square **inscription** column with the same symbols as surmount those at Hanumkoṇḍâ and Uparpalle. On the south is a pillared hall. The inscriptions record that a dependant of the Kâkati king Gaṇapati, named Rudra-Chamûpati of Recherlla put to flight king Nâgati and founded the temple of Rudreśvara at the city of Orugallu, to which he gave the village of Nekkoṇḍa. In *Śaka* 1135, the Śrîmukha year, he further gave to Rudreśvara the two villages—Upparllapalli and Borllapalli. See "Uparpalle" and "Borapalle," pp. 74 and 73.

III. 8. **Paloncha,** 14 miles south-west of Bhadrâchalam. A fort.

9. **Râmmâppâ Lake** and temples. See "Pâlampet."

10. **Timmapuram.** See "Narsimallugudium."

11. **Warangal.** See "Hanumkoṇḍâ."

II.—Nalgonda District.

II. 1. **Nalgonda,** the head-quarters of the district of the same name, 56 miles east by south from Hyderâbâd. A strongly built stone fort built of stones without mortar, nearly a mile long by three quarters broad.

? 2. **Adagurwar,** in the Sûrayapet *tehśil,* and 18 *kos* north of that place, is said to possess an ancient stone structure which has a grant.

III. 3. **Ailpur,** 8 *kos* from Sûrayapet (? "Yaipur," 13 miles north-east). A fortress in a dilapidated state.

? 4. **Aler,** in the Bhongir *tehśil,* and a station upon the railway 14 miles beyond that place. The temple of Râmasvâmi in a good state of repair and enjoying an *inâm* grant.

? 5. **Amangal,** 6 miles south by west from Sûrayapet. The temple of Venkaṭeś-vara Svâmi, a stone structure, situated upon a rock. It has a grant for maintenance.

? 6. **Anandapur,** 12 *kos* north of Sûrayapet (? 25 miles north-west). An ancient building cracked in some places, with an entrance gateway supported upon stone pillars. There is no carving or sculpture.

III. 7. **Appajipet,** 8 miles north-west of Nalgonda. An old mosque, built of stone and *chunam,* but it is not cared for.

III. 8. **Arokumlah,** 8 *kos* from Sûrayapet. Râmasvâmi temple, built of stone, in a dilapidated state.

? 9. **Arvapalle,** 16 miles north-west of Sûrayapet. (1) The Jâmi' Masjid, an old stone structure with a reservoir in the court-yard and a well, is uncared for. (2) An old domed tomb with a grave within, uncared for. (3) The Mantri *bâuli* or well is an old structure whose water is supposed to possess extraordinary qualities, such as power to cure diseases and to cast out devils. It is used, too, to irrigate land which is overrun with insects and worms. People from a distance visit it. (4) The old temple of Vîrabhadra with his image. To within twenty years ago *jatrâs* were held here, but have been stopped as the god is supposed to have lost his power. (5) The temple of Lokamand Narasiṁha Svâmi, an old building in a good state of repair. It is said to have been originally placed upon the hill, but 500 years ago it was shifted to its present position. A *jâgir* is attached to the temple for its up-keep. A great yearly *jatrâ* is held when goods are bought and sold for several days.

III. 10. **Atmâkur,** 8 miles north-east of Sûrayapet. The temple of Chinna Keśava Svâmi, built of stone and *chunam.* It has a grant for its up-keep.

? **11. Atwaram,** 14 *kos* north of Sûrayapet. A temple of Mahâdeva, built of stone, with a grant for maintenance.

? **12. Aurlogudah,** 11 *kos* east of Sûrayapet. An old mosque with an inscription. Near it was a well. There are also some stone-built Muhammadan tombs, and the ruins of a fort are also traceable.

III. **13. Bandripaklah,** 4 *kos* from Devarkonda. An ancient tank in a dilapidated state. It has been breached in three places.

IIa. **14. Bhongir** (perhaps from Bhavanagîrî). The famous old fort of Bhongir, 30 miles east of Hyderâbâd on the line of rail. It is situated upon a great isolated mammiform hill of granite. The conformation of the hill divides the defences into an upper and lower fort. The upper crowns the summit, while the lower extends on the west along a lower sloping spur which trends downwards to the village. Between the lower and upper forts a deep cleft almost divides the hill into two, and this has, at different levels, been dammed up by cross walls to form a descending chain of tanks into which the surface drainage of the hill is led by shallow channels cut across the surface of the rock. Upon the upper fort, with a splendid outlook, is an old Muhammadan palace in ruins. Near it is a small detached bastion carrying two guns, one bronze, the other iron. Close to the fortifications on the north lies a mutilated Nandi, which, with some Hindu temple pillars lying in the lower fort, indicate the former existence of at least one temple. But what is most interesting about this fort is that it is a Muhammadan re-construction of a very ancient one said to have been built by the Warangal Kings and to have been one of the defensive outworks of that city. Portions of the old Hindu walls and gates remain and form a great contrast in mode of construction with the later Musalmân work. The former is constructed of cyclopean masonry, while the latter is the poorest rubble. The construction of these old walls is here distinctly seen. The front face presents the masonry in great heavy blocks laid longitudinally with alternate courses of small square blocks. These last are through or binding stones, and the walls are practically hollow. In the big heavy courses the blocks are laid on edge, so as to present the broadest and longest dimensions to the front. In building such a wall, two parallel rows of huge blocks, an outer and an inner row, were laid on edge, 2 or 3 feet apart. Over these at right angles long stones were placed close together forming a second course. Upon these were laid another course of two parallel lines of huge blocks set up on edge, and over these again the layer of cross stones and so on. This gave the requisite width to the wall, which was further strengthened by an earthwork ramp behind. The old Hindu bastions were, as a rule, square. In later times they became polygonal and finally round under the Muhammadans. Early Hindu work is characterised by this squareness of outline, segmental and curved lines came in with the Muhammadans.

III. There are also the following buildings in and about the town. (1) An *idgâh;* (2) the tomb of Sayyid Jamâl-ud-dîn Bhar with a grant of land; (3) the tomb of Sayyid Hâji-ul-Haramain, has two *bighâs* of land for an *urus;* (4) Burhân-ud-dîn Aulia's tomb with two *bighâs* of land; also several mosques and a temple.

? 15. **Borakgudh,** 12 *kos* from Sûrayapet. The old temple of Gopâla Svâmi, a sixteen pillared building with a Telugu **inscription** upon a stone set up in front of the temple.

? 16. **Chada,** 14 *kos* from Bhongir (? 14 miles east), has an old stone *masjid,* uncared for.

? 17. **Chandropet,** 8 miles east of Sûrayapet. The temple of Venkaṭeśvara Svâmi placed upon a rock, and sculptured. It has a grant.

? 18. **Châramurti,** 10 miles south-west of Sûrayapet. An old stone temple of Mahâdeva.

III. 19. **Chilâkota,** 14 *kos* north of Sûrayapet. Here lying upon the dam of the tank are some huge blocks of stone, apparently the only remains now of some old fortress.

? 20. **Chilamchurla,** 19 *kos* north of Sûrayapet. An old stone temple in a dilapidated state.

? 21. **Chitlur,** 19 miles north-west of Sûrayapet. Temple of Sambhav Langeśvara Svâmi, built of huge stones. *Jatrás* were held here at one time for which a grant was given, but both have now ceased.

III. 22. **Devulpalle,** 18 miles south-east of Nalgonda. (1) An old *báuli* or well in good condition; (2) an uncared for stone *idgáh;* and (3) a large tank.

? 23. **Devarakonda,** 32 miles south-west of Nalgonda. (1) The old fort said to be four miles long and a mile broad within which are some Muhammadan and other tombs. (2) Sayyid Sulimân's tomb, with a Persian **inscription** in four lines, has a grant of cash and land for its up-keep.

24. **Delawarpur,** 14 *kos* from Bhongir. A *masjid* in a good state of repair.

? 25. **Ekurti,** 14 miles north-west of Bhongir. An old *masjid.*

26. **Eleshvaram,** 24 miles south-east of Devarakonda, on the Kṛishṇâ. This place has some thirty temples of sorts among which that of Mukanti Eshwarti is conspicuous for its sculptures. Two of the others have grants of land and cash. More information wanted.

? 27. **Ganpûr,*** 14 miles east by north from Devarakonda. The temple of Venkaṭeśvara Svâmi which has a land grant and is in a good state of repair.

? 28. **Ghâzinagar,** one and a half miles south-east of Devarakonda. An old *masjid* with a Persian **inscription,** a good stone building.

? 29. **Gorpet,** 10 *kos* north of Sûrayapet. The temple of Gopâla Svâmi, situated upon a rock, to which a grant is attached, and where a *jatrá* is held.

* There is another Ganpûr, 14 miles due south.

III. 30. **Gulagudah,** a quarter of a mile east of Nalgonda. A tomb.

? 31. **Haidar Shâhpur,** 20 *kos* west of Sûrayapet. An old stone temple in a dilapidated state.

? 32. **Hanmâpur,** 3 miles north-west of Bhongir. A well kept mausoleum where an *urus* is held.

? 33. **Indriyâl,** 10 *kos* from Bhongir. Three old temples out of repair and dilapidated. Small grants have been given for them.

? 34. **Janampalle,** 8 *kos* from Bhongir. An old mosque in bad repair.

? 35. **Jhânpahâd,** 20 miles south-east of Devulpalle. A mausoleum in a good state of repair with a small annual income. Maintained by Government, a *mujâvar* being in charge.

? 36. **Kâkawarti,** 12 *kos* from Sûrayapet (? "Kaukeeravye" of the map, 18 miles north-east). The temple of Gopâla Svâmi, built of great stones, with a grant allowed.

III. 37. **Kâmdan Govarvaram,** 8 *kos* south of Devarakonda. An ancient tank in bad repair.

? 38. **Kandaghutla,** 9 miles due north of Sûrayapet. An old dilapidated temple upon half a grant.

? 39. **Kasrâbâd,** 2 *kos* south of Sûrayapet. The stone temple of Mahâdeva in a good state of repair with a grant.

? 40. **Ketipalle,** 4 *kos* west of Sûrayapet (? "Kothapully," 8 miles west by north). An old temple of Mahâdeva.

? 41. **Kotahwati,** 16 *kos* west of Sûrayapet. A temple of Mahâdeva in a good state of repair.

? 42. **Kudkudah,** 2 miles north by east of Sûrayapet. A temple of Mahâdeva to which a grant is attached. Slightly damaged.

III. 43. **Kutb Shâhpur,** 9 *kos* from Ragni(?). The tomb of Kutb Shâh at which an annual *urus* is held. The tomb is of no architectural merit.

? 44. **Nâgulphâd,** 12 miles north-east of Devulpalle—

(1) Three ruined shrines which have been highly sculptured. On the pillars are said to be Telugu inscriptions.

(2) Also a *masjid* in ruins.

? 45. **Nâgoram,** 14 *kos* west of Sûrayapet. An old temple of Mahâdeva Râma Lingeśvara Svâmi.

? 46. **Nâmurlagudah,** 10 *kos* from Srigonda. An old temple of Gopâla Svâmi in a dilapidated state.

III. 47. **Nangârti,** 14 *kos* north of Sûrayapet. The temple of Viṭhobâ Râma Svâmi, built of stone and mortar, for the up-keep of which a grant is allowed.

? 48. **Nemikal,** 8 miles north by east of Sûrayapet. Two temples of Narasiṁha and Chakriâ Svâmi, built of huge stones, to which a grant is given for its up-keep.

? 49. **Notarkal,** 8 *kos* north of Pâtarlaphâd. A temple of Mahâdeva with big stone pillars.

? 50. **Palamri,** 4 miles north-west of Sûrayapet. Three old temples of Maheś-vara Svâmi, Mukteśvara Svâmi, and another, upon high basements and decorated with carving. The first and third have **inscriptions** upon pillars set up before them. They have a cash income from Government.

? 51. **Pâlkhed,** 6 *kos* east of Devulpalle *tehśil* head-quarters. An old stone mosque in ruins and uncared for.

? 52. **Pângal,** 2 miles north-east of Nalgonda. The temple of Mahâdeva, built of black stone with a stone roof and adorned with sculptures, portraying battle scenes, etc. Lying in the enclosure is a rectangular block of stone bearing an **inscription** in Telugu. There is an **inscription** in Persian and Telugu on the *band* of the tank Odhya Hamdam (? Hanumandram) at a distance of a quarter of a mile from the village. On the east of the village is a stone set upright, but of which the
Ib. upper part is broken off and fallen, containing an **inscription** in Telugu characters all round it. Another similarly engraved stone is situated in the road. There is also the old temple of Mahâdeva known as Chable Someväara Svâmi in the enclosure of which are traces of seven smaller buildings which are in a dilapidated
Ib. state. In a *bâuli* is a long Telugu **inscription.** On a stone pillar is another
Ib. Telugu **inscription,** and also upon the southern gate of the temple. Upon four other pillars are sculptures of men, elephants and horses, while Nandi and the *linga* lie about uncared for.

Ib. 53. **Paturlaphâd,** 11 miles north of Sûrayapet. The temple of Mahâdeva, built of stone, with an **inscription** slab set upside down.

III. 54. **Pairlapalle,** 17 miles in a straight line, north by west of Bhongir. A *masjid,* out of repair, uncared for.

Ib. 55. **Phaigzi,** 48 *kos* from Bhongir, the temple of Sîtârâma Svâmi, with a Telugu **inscription** on the threshold, in good repair and is cared for. Also the temples of Bâlâji and Mahâdeva, the former of which is dilapidated.

? 56. **Posmâla,** 9 *kos* north of Notarkal in Sûrayapet *tehśil,* a temple of Mahâdeva, uncared for.

? 57. **Râjapet,** 3 *kos* south of Sûrayapet. An old mosque with two lofty minarets and a *sarâi* attached to it which is out of repair. The village is in ruins.

? 58. **Râmapet,** 11 *kos* from Bhongir (? Râmajipet, 10 miles north-west beside the line). Chinna Keśava Svâmi temple in a good state of repair, and the Chilla Maula 'Ali Masjid and *nagârkhâna,* a fine building, well cared for.

? 59. **Râmrug,** 10 *kos* from Devulpalle. The temples of Kodandar Svâmi and Râmalinga Svâmi, both in a good state of repair. Also an old *bâuli* called Konair, partly in disrepair, also a stone near the village, in the middle of the stream, with a hollow foot-print impression, supposed to be that of Râma Svâmi, which is held sacred and worshipped.

III. 60. **Rudravaram,** 12 miles east by south of Devulpalle. A large ancient tank in ruins.

? 61. **Sarsangudah,** 12 miles west of Devarakonda. The temple of Śrî Sîtârâma Svâmi, an old building situated upon a hill. It is in a good state of repair and receives a grant of ₹700 annually which is spent upon a *jatrá*.

III. 62. **Shâh 'Ali,** 12 *kos* from Nalgonda. An old tank in good repair and maintained by Government.

? 63. **Shâhpur,** 14 *kos* from Bhongir. A mausoleum in a good state of repair. It has a grant.

III. 64. **Sitigudah,** 10 *kos* east of Srigonda in the Sûrayapet *tehśil*. A dilapidated fortress and some pillars.

? 65. **Solipet,** 11 miles north-west of Sûrayapet. An old temple of Mahâdeva.

? 66. **Somuram** or Somavaram, 14 miles due south of Sûrayapet. An old temple of Mahâdeva called "Somia" with a *maṇḍapa* on 16 columns and an inscription. An annual *jatrá* is held upon *Śivarâtrî*. The temple had a grant which is now stopped.

? 67. **Srigonda,** 11 miles east by north of Sûrayapet. The three old temples of Mahâdeva, Gopâla Svâmi, and Jokendi Venkeśvara Svâmi, in good condition. Grant allowed. An inscription.

? 68. **Suripalle,** 9 miles south of Bhongir. An old *masjid* in bad repair. It is uncared for.

? 69. **Sûrayapet,** 25 miles east by north of Nalgonda. Two temples in the town of Gopâla Svâmi and Kâśiviśvanâtha, and a dilapidated one of Mâhâdeva in the suburbs, with some carved stone pillars. The former two are in good condition and have a small grant.

? 70. **Tamalphâḍ,** Sûrayapet *tehśil*. An old temple of Gopâla Svâmi.

III. 71. **Tangaphâḍ,** one and a half *kos* from the head-quarters of the Devulpalle *tehśil* Gurhi-ki-Bâuli, a well in a ruined fort.

? 72. **Tankaturti,** 6 miles west by south from Sûrayapet. An old temple of Mahâdeva.

? 73. **Tundah,** 14 *kos* north of Sûrayapet (? "Thonda," 26 miles north by west). An old dilapidated temple of Mahâdeva.

IIa. 74. **Undrugonda,** 5 miles south-east of Sûrayapet. An ancient fortress upon a hill near which is an old *bâuli* or well. Narsiṁha Svâmi's temple is near by. The village has for centuries been unpopulated.

? 75. **Vardamankot,** 14 *kos* west of Sûrayapet (? "Wodamonkotay," 20 miles north-west). An old temple of Mahâdeva in a dilapidated state.

? 76. **Vemulkonda,** 20 miles south-east. An old *masjid* in bad repair.

? 77. **Vempatti,** 15 *kos* north of Sûrayapet. The old temple of Śrî Râma Svâmi erected upon a rock. In use. A grant allowed.

? 78. **Wachoram,** 11 *kos* from Bhongir. Râma Svâmi's temple which has an income.

III. 79. **Wadapalle,** on the Kṛishnâ, 18 miles south-east of Devulpalle. The Wazirâbâd fort most of which, save the western rampart, is in ruins.

? 80. **Yâmupalle,** 5 *kos* north of Sarhana (? "Yainoopamla," 6 miles north by east of Sûrayapet). A temple of Mahâdeva.

? 81. **Yarkajurla,** 8 *kos* east of Srigonda in the Sûrayapet *tehśil.* A stone built *masjid* in ruins.

III. 82. **Yedtola,** 14 *kos* from Posmala, in the Sûrayapet *tehśil.* An old fortress.

? 83. **Yenbamla,** 2 *kos* from Bibigudah on the river. Two temples of Mahâdeva.

? 84. **Yenmulapalle,** 7½ miles north-west of Sûrayapet. Old stone temple of Venkaṭeśvara Svâmi.

III.—Mahbûbnagar District.

(*No returns received.*)

V.—NORTHERN DIVISION.

(BIDAR SUBÂ.)

I.—MEDAK DISTRICT.

1. Medak, 47 miles north of Hyderâbâd, is the head-quarters of the district of the same name. The town is built on the northern and eastern sides of a high hill, which was at one time strongly fortified. The fortifications, which are now much decayed, consist of two lines of wall, one at the base and the other around the summit. They are said to have been originally built by one of the Warangal Râjâs from whom the place was afterwards taken by the Bâhmani rulers.

IIb. (1) The fort is thus described by Mr. Edwards of His Highness the Nizâm's Public Works Department. The fort was probably built in the middle of the 16th century by the Hindus, but was taken over by the Muhammadans about A.D. 1600. The former supposition is based on the fact that there are portions of stone carving belonging to Hindu temples strewn about on the top of the hill on which the fort is built. There are several lines of fortifications, only two walls of which go right round the hill, entered by great gateways. The first or lower gate, however, is an insignificant looking one. The lower courses of the wall masonry on either side of it are built of very large blocks of coursed masonry. Within this gateway is a rectangular court-yard 50 feet square, in which are lying an old mortar, elephant gun, and some missiles. The next gateway leads to the Mubârak Mahâl, a great heavy massive building. The roadway continues to ascend by a flight of steps to the third gateway, the best of all. This is flanked by great circular bastions of heavy solid masonry which give the appearance of great strength. The fourth gate beyond this again is less imposing. We now come to the fifth gate, the Elephant Gate, having the figure of an elephant in relief upon one side, beyond which is a court-yard in a ruinous condition. A flight of steps leads from this to the highest part of the hill which is about 300 feet above the surrounding country where there is a well with good sweet water. The highest block of buildings in the fort are the granaries and store-houses, and from this point of vantage a great brass gun, 10 feet 3 inches in length, commands the plains around. It bears an **inscription** showing that it belonged to the Dutch East India Company and was made at Rotterdam in 1620. Above the granaries is a picturesque little mosque somewhat of the style of those at Hyderâbâd. This dominates the whole. On one of the bastions on the south side of the fort is a rifled(?) cannon which has been made like those at Bijâpur and elsewhere of alternate layers of iron bars and rings, its breach being blown away.

Ib. (2) In the *tâlukâ kacheri* at Medak is a slab of block trap measuring 1 foot 11 inches by 11 inches by 3 inches thick, bearing a Persian **inscription,** stating that the

mosque to which it alludes was built by one Arab Khân in A.H. 1051 (A.D. 1641) upon the site of a Hindu temple which was destroyed for that purpose. It reads—

دران وقتی که مسجد ساخت سیّد * ذ ہجرت یك الف پنجاه و یک بود
کدامي سید یعني عرب خان * کذ اسلامی متینش دین بیفزود
زبیخ افگند و بتخانه بجایش * بنافرمود مسجد را خودشن زود
بگفتا آفرین برجان پاکش * حدیث جرءت او هرکه بشنود
بگفتا این قطعه مظهر بدید * بتکلیف عرب خان مرد محمود
* کاتب العبد ملّا ابراهیم *

This is interesting since it distinctly states that a temple was completely pulled down and a *masjid* was built on its site in A.H. 1051, a practice which was very common in the early days of Muhammadan supremacy.

I ? (3) At the foot of the hill, at the south end, is a granite **inscription** slab standing about 20 yards from an image of the god Hanumân. It is in large Kânarese letters roughly inscribed.

III. (4) Upon the north-west of the town of Medak is an old but heavy and substantially built *gumbaz*, but nothing is known as to its origin. It is somewhat similar in design and build to the great tombs of the kings at Gulbarga. Around it are some good black granite tombstones.

III. (5) The old Jâmi' Masjid is out of repair. It has an annual *inâm* allowance of ₹90 in cash.

? 2. **Amirpur.**—Old Hindu monuments. Information wanted.

? 3. **Anbaji Pet** (? Ambâjipet). An old *masjid* slightly out of repair.

? 4. **Andol,** about 20 miles south-west of Medak. The Purâni Masjid which is said to have been built during the Kutb Shâhi period. It is in a somewhat dilapidated state. It is the only old building in the *tâlukâ*.

? 5. **Bandalgura.** Old Hindu monuments. Information wanted.

? 6. **Chautkur,** 23 miles due north from Shankarpalle railway station. There is at this place a fine old temple partly hidden by a mound. It is built of blocks of stones without mortar and covered with some beautifully carved stone images and sculptures. There appears to be no one in charge of the place. It is deserving of preservation.

? 7. **Chinthulacheru.** An old mosque with an **inscription.**

? 8. **Ganpur,** 9 miles south-west of Medak. Two Lingâyat temples, the smaller one of which contains a finely carved bull (Nandi). In the larger temple, which is falling into decay, is a smaller bull. The temples are dedicated to Râjeśvara Svâmi and Rangeśvara Svâmi and seem to be very old. The smaller shrine has an *inâm* grant.

? 9. **Kalabgur,** 30 miles south-south-west from Medak and 2 miles from the head-quarters of the *tehśil* of Sangareddipet. Here is the old temple of Kâśinâtha Svâmi, built of regular chiselled blocks and decorated with images. The pillars within are finely wrought. There is an **inscription** within the temple and another upon a pillar outside both in Telugu (? old Kânarese). The temple is in good repair and has a grant of land for its up-keep. Worship is carried on still within it.

I*b*. 10. **Kandi,** 5 miles from the head-quarters of the *tehśil* Sangareddipet. There are here two stones bearing Telugu (? old Kânarese) **inscriptions** surmounted by the sun and the moon. These stand upon the open plain.

? 11. **Kangerla.** Two old mosques.

III. 12. **Kochalme,** 7 miles south-south-west of Medak. The shrine of Shekh Shahâb-ud-dîn who is said to have been buried here some 400 years ago after having been slain by a Râjâ of Warangal. An annual *urus* is held here on the 11th Shâbân.

? 13. **Kodakunchi.** Old Hindu remains. Information wanted.

II*b*. 14. **Komatûr,** 4 miles east of Medak, a very fine *masjid*, built very solidly of beautifully dressed stone with fine joints and no mortar. It has a three-arched façade, the arch rings and piers being elegantly moulded. The parapet and *minârs* above the overhanging cornice are built of brick and plaster after the style of the Hyderâbâd *masjids*. It requires a few repairs and deserves to be cared for. It has an *inâm* grant of land for its up-keep as well as a money grant, but in spite of this, it is allowed to fall into decay. It is said to have been built by Hazrat Molâna Haidar 'Ali Sâheb who also built a very large tank in this village.

III. 15. **Kolchelmah,** 7 miles south of Medak. The same place as "Kochalme" above.

16. **Kondapur,** 8 miles south-west of Sangareddipet. The site of an ancient town supposed to have been where the dried up lake now is, bricks, implements, and coins being found in the bed of the lake.

III. 17. **Kucharnpalle,** 3 miles south of Medak.* Here is a picturesque old temple placed upon a hill of boulders, the highest pile of which has been utilised and decorated with an ornamental crest in *gopura* fashion. The great pillared hall which is built out before the pile is a plain but effective looking structure. A flight of steps leads up to it through pillared gateways. The image within is called Venkaṭeśvaralu. An annual *jatrâ* is held here. A grant of 9¼ *bighâs* of land has been set apart for the up-keep of the shrine.

? 18. **Madavaram.** Old Hindu remains. Information wanted.

? 19. **Masaipet,** 16 miles south-east of Medak on the old Nâgpur high road. A well-built *masjid* with two minarets. It has *inâm* land attached yielding an annual revenue of R179-13-0.

* Another list puts it 4 miles north-west of Medak.

? 20. **Mokkarâjpet,** has a *masjid* with a land grant yielding revenue of ₹90 annually.

? 21. **Nacharam,** 24 miles south-east of Medak and 3 miles north-west of Velur. There is said to be a very fine old temple at this place dedicated to Narasiṁha Svâmi, with **inscriptions** upon its columns.

III. 22. **Nagsalpalle,** 7 miles south-west of Medak. In the Manjira river close by, is a rock, on the west of which is a cave in which is an image of a tiger known as Durgâmmâ Devî to which great numbers of pilgrims resort during *Śivarâtrî.*

I*b.* 23. **Nandi,** or Nandi Kandi, 9 miles west by south from Sangareddipet, on the road from Hyderâbâd to Gulbarga. An old temple constructed of large blocks of stone without mortar and profusely sculptured. It is 60 feet long by 36½ feet broad. It is dedicated to Râmalinga Svâmi whose *linga* is in the shrine over which the roof rises in a *gopura*-like spire. The *maṇḍapa* or main hall is supported upon sixteen black stone pillars which are decorated with ornaments. A large Nandi sits facing the shrine. A number of more or less mutilated images are within and without the temple, and a large detached door frame 12 feet by 8 feet stands alone at some distance. Worship is still carried on.

24. **Patancheru,** 16 miles north-west of Hyderâbâd, the head-quarters of the Northern Division or Bidar Subâ. Groups of old Hindu temples are said to exist beneath the surface, being now covered over with drift sand, between the village and the tank. Great carved images are seen which are attributed to the
I*b.* Jains. An interesting relic is a pillar bearing the zodiacal signs sculptured in a circle around a lotus or conventional representation of the sun. If the description of the stone is correct the signs are here in their proper order, and unlike those on a stone at Neregal in the Dhârwâr District of the Bombay Presidency, where they are so arranged that to get the right sequence every third sign has to be taken round and round until complete. In addition to the Hindu remains there are many tombs and buildings of Muhammadan origin. In one of the tombs is an Arabic or Persian **inscription** in ten lines. Some old copper coins have been found here and were in the possession of the doctor of the Civil Dispensary in July 1895. A resident has a French *sanad* given for military service.

III. 25. **Râilapur,** 16 miles east by north from Medak and 4 miles east of Râmâyanapet. A large old tank with a *band* or dam 3,000 feet across.

? 26. **Râjampet,** 16 miles north-east of Medak on the old Hyderâbâd-Nâgpur road. There is said to be an old temple here.

III. 27. **Râmâyanapet,** or Râmâkâpet, 12 miles east by north of Medak on the old Hyderâbâd-Nâgpur road. A small plain old temple dedicated to Hanumân with a stepped-out pyramidal roof and a small four-pillared porch which is rather dilapidated.

? 28. **Râmeśvara.** Old remains. Information wanted.

29. **Râmesvarambanda,** 2 miles north of Patancheru. It was from here that the zodiacal stone was brought to Patancheru. *See* "Patancheru."

Ib. 30. **Simalthari,** 4 miles from Gollaguda Railway Station. There is standing a free pillar about 4 feet high and 1 foot square, three of whose four sides are covered with an **inscription** in old characters.

? 31. **Tekmal,** 16 miles west by south of Medak. A very fine *masjid,* the Jâmi' Masjid. It is somewhat dilapidated. An allowance is given by Government for its up-keep.

? 32. **Telapur.** An **inscription** and two pillars of an irrigation well.

? 33. **Vadachpalle.** Some Hindu remains on a hill.

III. 34. **Venkatapur,** 12 miles south-south-west of Medak on the road from Medak to Sangareddipet. An old ruined temple dedicated to Kṛishṇa. It is supposed to have been demolished by Alamgîr. The image lies in a shed close by. Upon each of two stones are pairs of feet in relief, and are believed to be the foot-prints of Kṛishṇa.

? 35. **Yalapgunda,** 6 miles north-west of Tekmâl. Here perched upon a rock overlooking a tank is an old temple of Iśva Svâmi Kairani with sculptures around it, but it is in a very advanced state of ruin.

III. 36. **Yedupailu,** 5 miles south-east of Medak. Seven tributaries of the Manjira river unite here, hence the name Yedupailu. There are three huge boulders piled together and in the middle space between these there is a small image, to reach which people have to crawl on their stomach under the stones. An annual *jatrâ* is held when thousands of people attend. There is a small pool of water which is supposed to have the virtue of making barren women fruitful if it is drunk. This *jatrâ* is the largest in the whole district.

? 37. **Yelturti,** 13 miles south-east of Medak on the road to Hyderâbâd. A temple dedicated to Viṭhaleśvara Svâmi with attenuated pyramidal roof or tower stepped out from base to summit. An image is said to have been installed within it about fifty years ago when the front part of the temple was built. Behind it are remains of an older structure, namely, a gateway and lofty pillar. The gateway though much lighter and simpler in design is of the same style as those great ones in the fort at Warangal. Upon one of the two pillars supporting the ornamental lintel is a worn **inscription.** The single pillar is about 60 feet high and supports upon the broad abacus over the capital an image called by the villagers "Garamantha Deva." Lying upon the ground is a colossal image of Śiva in one of his *Bhairava* forms, broken in two.

II.—Indur District.

III. 1. **Indur,** head-quarters of the Indur District. To the south-west of the town is a hill upon the top of which are the remains of a great fortified temple which was dedicated to Râma, Lakshmaṇa, and Sîtâ, and which was built by Ragonâth Dâs, who built the large tank to the south of the hill. After the desecration of the place by the Muhammadans, the images are said to have been carried away to Sirinâpalle and thence to Indalwâi not far off. The building is now converted into offices for the Superintendent of the Revenue Survey. There are also two Hemâḍpanti temples, but they are not of much account. The larger, that of Nîlakaṇṭheśvara, 2 miles to the north-east of the town has a modern plastered roof and tower. It has an *inâm* from Government for its up-keep.

III. 2. **Akâpur,** 4 miles east of Nirmal, has a temple of Venkaṭeśvara, probably modern. It is in good order and has an *inâm* grant of land of 3 *bighâs.*

II*a*. 3. **Bâlkonda,** 22 miles north-east of Indur. Here are curious little round watch-towers perched high upon the topmost crags of the granite boulder hills which rise from the town. Beside these, the remains consist of an old ruined fort and a few old *dargâhs.* Within the fort is an old iron gun constructed of faggotted bars and rings.

? 4. **Bamathapalle,** to the south of Indur, on the track from that place to Yellareddipet. A tomb of light grey basalt in the centre of a well-built *maṇḍapa,* which is supported upon sixteen ornamental pillars.

III. 5. **Bâsvâdâ, New,** 26 miles south-west of Indur, but said to be 40 by the track, through forests and rocky hills. Two temples named Râmula and Ittoba *guḍis* respectively, but apparently modern. Also a Jâmi' Masjid of no particular account. In old Bâsvâdâ is a small old cut-stone well.

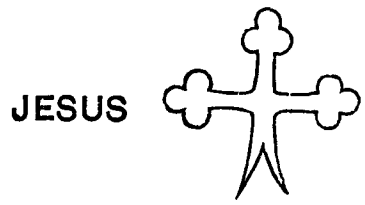
II*a*. 6. **Battisgaḍ Fort,** one of the numerous forts surrounding Nirmal, being 1 mile to the east of the latter.

I*b*. 7. **Bichpalle,** 10 miles south-east from Indur. Perched upon a rocky knoll, near the village is an old ruined stone temple, in the Dravidian style, of considerable merit. It is of an unusual plan and consists of shrine, hall and porch. It has an open *pradakshiṇâ* around the shrine, in which are inserted short circular columns surmounted by the rampart lions so often found in that style. It appears to have been a Vaishṇava temple.

I*a*. 8. **Gaursamudrum,** 10 miles south of Indur. Close to this small village is the large Manchappâ lake. On the east side is the Irrigation Engineer's Inspection bungalow, at the back of which is set up a rain gauge. The pillar which supports it, and two others which were built into the steps leading to it, have old Armenian

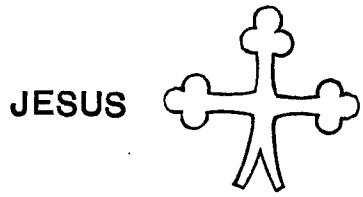
inscriptions upon them which have been deciphered as below. The inscriptions are each surmounted by a *recercelée* cross. Upon either side the rain gauge stone is carved a sword and a hammer or axe.

(1)



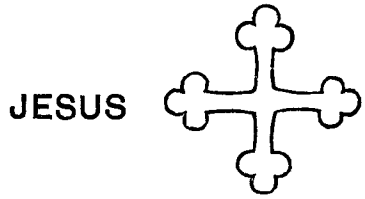
This is the tomb of Catchatoor, son of Mackertich of Erivan. Died in the year 1118 (A.D. 1670).

(2)



This is the tomb of Ovanes (Johanness), son of the Rev. Phanoos (Stephen) of Kekhapan. Died in the year 1127 (A.D. 1679).

(3)



This is the tomb of Âgâ Khân, son of Ovanes (Johanness) of Kekhapan. Died on the 15th of the month of Ovden in the year 1134 (10th February 1686 A.D.).

III. 9. **Jakura,** 18 miles south-west. A *dargâh* or domed tomb on the top of a rocky hill, where an annual *urus* is held.

III. 10. **Jâvali,** about 24 miles west of Nirmal. The Jâvali *nálá* or canal, constructed when the Nirmal fortifications were in progress, brought water to the great tanks around Nirmal and continuing emptied itself into the Godâvarî near Son fort. It has three masonry culverts. It provided water to the villages of Alur, Dhani Lochampur, Borgâon, Yangvâvpet, Godipet, and Viśvanâthapet, but is now out of repair and is not working.

? 11. **Kaliampet,** 31 miles in a straight line, and 48 by track, south by west of Indur. An old temple called Nârâyaṇa *guḍi*, built in a very solid manner, the upper portion of which has images in fine *chunam*. Not far from this is another called Îśvara *guḍi* of similar construction. Both have been desecrated by the Muhammadans and have been used by them as stables and store-rooms for grass.

III. 12. **Kânteśar,** 2 miles north-east of Indur, temple of Nîlakaṇṭheśvara. See "Indur."

III. 13. **Lingala,** 3 miles north-east of Yellareddipet, and 29 miles in a straight line, south of Indur. A huge wall, 10 chains in length and 4 feet thick, constructed of enormous boulders. It appears to have been about 8 feet in height and is said to have been constructed to check the advance of the Pindâri horsemen at the time they used to carry on their raids in this part of the country. Also some mounds covered with boulders and having excavations beneath lined with stones.

14. **Manchappâ Lake.** See "Gaursamudrum."

III*a*. 15. **Nirmal,** 34 miles north-east of Indur. Nirmal is prettily situated amongst picturesque and rugged surroundings. The country is covered with granite boulder hills, most of which in the vicinity of the town are crowned by forts. In the middle of the town, the latter encircling its base, rises the largest and highest of these, and upon the top, in addition to the ordinary fortifications, are the ruins of the old palace. An interesting feature in connection with the main fortifications which surround the town is that they are of European design and construction, having been built by French officers formerly in the Nizâm's service. They are splendidly built and are for the most part in first rate preservation. The parapets, with their merlons and embrasures, are built in good solid brick work, while the lower parts of the walls are faced with stone and backed with earth. There are several pieces of ordnance lying about, some of large size. One is a well made piece in bronze and does not appear to be of local manufacture. Unlike the Bijâpur guns, which were constructed on the faggot system, the iron guns here have been cast. This necessitated their being bored true, and for this purpose three boring towers were erected which still exist. From what remains of these towers, which are circular and built of brick, it would appear that they had two floors above the ground. The gun to be bored was set upright with its cascable in a hole in a slab of stone which is fixed in the middle of the floor. It was then firmly secured to a very strong framework of great beams, whose ends rested in slots in the wall. This brought the muzzle to about the level of the first floor, upon which men worked the boring instrument like sailors at a capstan. The upper floor or framework at the top of the tower supported, in all probability, a tank of water, whose contents dropped into the gun to keep the instrument cool. Beside two of these towers on the north of the town are what seem to be the remains of a huge furnace, well-built in brick work with flues, which was probably used in the casting of the guns.

There are a few Hindu remains, but of little account. The Muhammadan mosques, tombs, and *mahâls* are of no particular merit. On the south of the town the Ibrâhim Bâgh has been a very fine garden, but it is now all in ruins. Not far

from it on the main road is the southern gateway, which in days gone by had a great drawbridge which spanned the moat. A masonry bridge has now taken its place, but the great chains and pulleys still remain in their places. The town is surrounded by several very large tanks which add to the beauty of the scenery. Nirmal is noted for its oranges. The old Hyderâbâd-Nâgpur military road runs through the town, though beyond the latter it has fallen into disrepair and is generally avoided by carts. Its direction, however, is indicated by the line of old milestones and officers' graves.

II*a*. Half a mile south of Nirmal is the outwork of Sâmangaḍ, which is itself a complete little fort measuring about 400 yards square, and built in the same solid style as the Nirmal fortifications. About 8 miles south on the north side of the Godâvarî is yet another, smaller than the last, and perched upon a small conical hill.

? 16. **Ponkal,** about 16 miles east of Nirmal. Temple of Venkaṭeśvara.

II*a*. 17. **Son Fort,** about 8 miles south of Nirmal, close to the north bank of the Godâvarî, and built upon the crest of a small conical hill. Evidently intended as an advance work to Nirmal. It is built in the same solid style as the Nirmal fortifications and its only gateway faces towards that place. A few small bombproof buildings are all that exist within the fort.

III. 18. **Thasaipet,** 38 miles by track from Indur, on the road to Bâsvâdâ, and near the latter place. Temple of Bâlâji, supported on twelve granite stone pillars roughly ornamented.

III. 19. **Viziapet,** 32 miles in a straight line, south-east of Indur, and 8 miles east of Kâmâreddipet. A small old temple of granite, quite plain, the shrine of which has a pyramidal stepped-out roof.

? 20. **Yangvâvpet,** about 3 miles west of Nirmal. A *masjid* built of stone and *chunam*. In good order. It has an *inâm* of 3 *bighas* of land.

? 21. **Yellareddipet,** 32 miles in a straight line, south of Indur. Râmasvâmi *guḍi*. An old richly sculptured temple, the *maṇḍapa* being supported upon sixteen ornamental stone pillars. Abundance of figure sculpture. The temple is in a good state of repair, and has the village of Virapur in *inâm*. About 200 feet from it is another temple known as Gopâlasvâmi *guḍi* of the same class of workmanship and enjoying with it the village *inâm*. There is a masonry-built well in connection with these 50 feet by 40 feet by 60 feet deep.

III.—Bidar District.

1. Bidar. The head-quarters of the Bidar District, about 72 miles north-west of Hyderâbâd. "Local tradition asserts that when the Râjâs of Warangal were supreme in this part of the Dakhan, a temple dedicated to Mahâdeva (the site of which is still visible), which was reputed to be of great sanctity, attracted many visitors, amongst them one of the Warangal Râjâs. After his visit he bestowed large endowments on the temple, and a town sprang up, which, in the middle of the thirteenth century was the capital of a large province, having an income of a *crore* of rupees. The first mention we have of Bidar in history is in 1323, when it was besieged and taken by Alaf Khân, afterwards Muhammad Tughlaq. When the imperial governors of the Dakhan rebelled in 1344, and threw off their allegiance to Muhammad Tughlaq, the fort of Bidar was occupied by his son-in-law, Imâd-ul-Mulk Tabrizi, who was despatched by the emperor in pursuit of the rebels. Zâfar Khân, who afterwards assumed the title of Hasan Gangu Bâhmani and established the dynasty of the same name at Gulbarga, appeared before Bidar with 20,000 horse; but he did not attack the place until a large body of troops were sent to his assistance by the Râjâ of Warangal. A great battle was then fought, in which Imâd-ul-Mulk was killed, and those of his followers who escaped took refuge in Kandhâr, a fort 25 miles south-west of Nânded.

"After this occurrence Bidar does not re-appear in history till 1430, when the tenth of the Bâhmani Kings, Ahmad Shâh Wali, founded the modern city."* It then remained the capital until the decay of that dynasty and extinction of the Barid Kings who followed, after which it went for a short time into the hands of the kings of Bijâpur, and was eventually besieged and taken by Aurangzib.

The city contains many relics of the period during which it fell under Muhammadan rule. It is surrounded by a wall with a dry ditch and glacis. The bastions IIa. at intervals along the wall are more or less decayed. The fortress is on the east side, and contains the ruins of palaces, mosques, and other buildings, being entered from the south-east by a zigzag passage, defended by three gateways. Over the entrance gate is a fine lofty dome, while the second gateway was covered with encaustic tiles. Among the ruined palaces inside are (1) the Rang Mahâl, so called from its being extensively covered with coloured tiles. Within is a room in which are four pillars and eight pilasters, quite black with age, and most curiously carved in Hindu fashion at the top. (2) Among the larger and most entire of the many buildings in the citadel is the mosque known as the Solâ-khâmb mosque, or "sixteen-pillared" mosque, probably from having sixteen piers exposed in front, two more being hidden behind part of an adjoining palace. It is an early mosque, solidly and plainly built, but in a bad state of repair. The perforated fringe along the top forming a light parapet is very neat. The dome, whose plaster is falling away, is of the early hemispherical, squat shape, supported upon a high drum. In addition to these are

* *Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, p. 351.

(3) the Takht Mahâl, which contained the throne room, and is now a vast pile of ruins; (4) the Tir-Kash Mahâl, a building, four storeys high, where the king gave public audience; (5) the Gagan Mahâl, the king's private residence, now converted into a Tâlukdâr's office; (6) a *hammâm* or bath; (7) a mint; (8) an arsenal, and several powder magazines. There are some large guns in the bastions: one is 23 feet long, 25 inches across the muzzle, and 19 inches in bore, formed of bars of metal and bound by hoops welded together, the surface being polished and bronzed.
1*a*. There are three Arabic inscriptions on it. (9) Among the more important ruins in the town is the old *madrasa*, built by Mahmud Gawan, Prime Minister to Muhammad Shâh Bâhmani II. It occupied an area of 205 feet by 180, and was entered by a large gateway on the east, on which front it had two lofty towers about a hundred feet high. The rooms surround an open area, 100 feet square, in the middle of each of three sides of which was a large apartment or hall 26 feet wide by about 52 in length, rising to the full height of the building, which is of three storeys. Mahmud here collected a library of 3,000 volumes, but nothing is known as to what became of them. After Aurangzib's capture of the city, the *madrasa* was chiefly occupied as a barrack, and some portion near the south *minâr* was used as a powder magazine, which from some accident, exploded, destroying fully a fourth of the building. The ruin is remarkable for the amount of coloured encaustic tiles which still cover a great deal of the ruined façade and remaining *minâr*. A great band of inscription
III. formed in these tiles ran along the top of the building. (10) The old Jâmi' Masjid is a fine, old building. (11) In the centre of the town is a round black tower, known as the Chaupara tower, 71 feet high, which was constructed several centuries ago, and was used originally as a *dîpamâla*. A narrow flight of steps leads to the top. (12) Within the town is also Multâni Shâh's *dargâh* which is held in great reverence by the Muhammadans.

I*a*. Outside the town the chief building of note is Âli Barid's tomb, which is situated about a couple of miles to the west.* It is a square, solidly built tomb, surmounted by a dome, and having four arched entrances, one on each of its four sides. Within the dome are belts of enamelled tiles, with flower patterns in blue and green, and running round the four sides is a long Persian inscription which records the death of Âli Barid in A.H. 987.

II*a*. To the right of Âli Barid's tomb is that of Kassim Barid, which is not so elaborately constructed. There are 18 other domes, containing tombs of the Barid dynasty, mosques, one large *idgâh*, a large well and three old garden sites, situated to the north of the Barid domes. To the south of the Barid domes are the tombs of Zain-ud-dîn, Kunji-Nishin, Makhdum Shâh, Qâdri, and a mosque. In the low lands there are two other domes, one small one, and a small mosque.

One of the large tombs situated to the east contains the shrine of Sayyid Sâdat, which is held in great veneration by Musalmâns and Hindus alike, where they

* The same building seems to be described under different names, and placed at different distances from the city, by Dr. Burgess in his third Report of the Archæological Survey of Western India, and by Nawâb Framurz Jung Bahâdur, in his *Guide to Bidar*. In the former it is called Amîr Barîd Shâh's Dargâh, situated about half a mile outside the western gate, while in the latter it is called Âli Barîd's Dargâh, situated about a couple of miles to the west of the town. The descriptions are evidently of the same building, but the latter gives a translation of the inscription within in which Âli Barid's name is given and the date 987 which corresponds with the date of the death of Âli Barid I.

assemble to pay their vows and to bathe in the water of a tepid mineral spring which is supposed to cure skin diseases. To the west of Sayyid Sâdat's is another spring resorted to by the Hindus and called Pâpanâśa, and to the south-east of the town is a third spring in the Farahbâgh garden. At the head of this last spring is a mosque which was built by Aurangzib. On the mosque is an inscription which says that Aurangzib demolished a temple here and constructed the mosque and garden in A.H. 1082. The chronogram fixes the date.

Ia. The tombs of the Bâhmani kings stand to the east-north-east of the city, and are twelve in number, the most important of them being those of—

(1) Sultân Kalim-Ullah.
(2) Sultân Wali-Ullah.
(3) Sultân Muhammad Shâh.
(4) Sultân Muhammad Shâh Lashkari.
(5) Sultân Nizâm Shâh.
(6) Sultân Humâyun Shâh.
(7) Sultân Allah-ud-dîn.
(8) Sultân Ahmad Wali-ul-Bâhmani.

These are situated within the boundaries of the village of Ashtur, and beside these there are other domes and mosques. The largest is that of Sultân Wali-ul-Bâhmani, the first Bâhmani king, who moved his capital from Gulbarga to Bidar. In the tomb of Allah-ud-dîn (Ahmad's son) is an inscription in the dome giving the genealogical chart, commencing with Muhammad, the prophet, and ending with Sultân Ahmad Shâh Wali-ul-Bâhmani.

A short way outside the Pâtâlanagari gate, at the bottom of a *ghât* road, is the mausoleum of Shâh Khalil-ullah But Shikan, Iconoclast, the spiritual guide of Sultân Ahmad Shâh Bâhmani. In the same enclosure are two other tombs, one of which is very much decorated.

Ib. 2. **Aurath,** about 40 miles west-north-west of Bidar. Here in a nich in an old well is a sculptured slab portraying the twelve signs of the zodiac.

? 3. **Fathpur,** 6 miles from Bidar, to the north-west. A tomb of which little or nothing is definitely known. It is in a fair state of repair, but no one looks after it.

? 4. **Ganeśabâri,** close to Ipalgâon. A temple similar to that at the latter place.

? 5. **Ipalgâon,** 60 miles north-west of Bidar. An old ruined three shrined temple similar to that of Ânandapâla at Siruri. In front of the temple has been a *châvadi* or pavilion, but it now lies in ruins.

6. **Kalyâna,** 36 miles west of Bidar. An ancient town, once one of the capitals of the Western Châlukyas. Mr. Fleet says* "Kalyâna is nowhere mentioned in the early Châlukya inscriptions, and, even had it existed as a city at that time, it certainly was not a Châlukya capital. The earliest mention of it that I have obtained is in a stone-tablet inscription of the Western Châlukya, King Trailôkyamalla, or Sômêśvara I, at Khembâvi, in the Surâpûr or Sôrâpur Ilâkhâ (Elliot, M. S. Collection, Vol. I., p. 117); it is dated Śaka 975 (A.D. 1053-4), the Vijaya *saṁvatsara*."

* *Indian Antiquary*, Vol. VIII, p. 105.

Kalyâna ceased to be a capital on the fall of the Kâlachuris. "From its being so long the capital of a large kingdom, Kalyâna was doubtless in the middle ages adorned with many large and splendid temples and palaces, but in the struggles that succeeded the fall of the Châlukyas and the frequent wars that for four hundred years devastated this part of the Dakhaṇ, especially whilst it was being overrun by the iconoclastic Muhammadans, the Hindu buildings were ruthlessly destroyed and the modern city is a purely Muhammadan town. The Pîr Pâdshâh's Masjid is indeed said to be constructed of the materials of a Hindu temple and to contain two

III. Hindu inscriptions . . . . The mounds that surround the town indicate its greater extent in early times, and on one side of it is a large rocky knoll in which are many excavations, but all of a very plain type, without any sculptures to indicate to what sect they are to be attributed. Indeed the greater number of them are cut in the top of the rock, and the roofs have been supported by wooden beams. These have now entirely disappeared and the excavations stand roofless.

"At the entrance to a temple of Mâruti are two stones at the ends of the steps which have belonged to some older shrine."*

II*b*. "In the surrounding country there are doubtless numerous rock excavations but probably none of them in any way remarkable for size or architectural details. South from Kalyâṇa near Tiprâd is Aknâgamâ Gavi, perhaps on the ruins of an old monastery, with some well sculptured pillars in a verandah in front of a few small rooms, under which is a cave consisting of some very small cells. These pillars, belonging to a much earlier building, have been used to support the present verandah, but few of the capitals or bases are fitted to the original shafts . . . . .

"On the right of the road to Nârâyaṇpur are several small cave excavations, such as:—

(*a*) Two cells, one with a plain architrave round the door and with verandahs in front which communicate by a door. Beside them is a well, also cut in the rock.

(*b*) A small cell with the sides of the door broken away.

(*c*) A cell 14 feet by 9, with a recess at the end and bench at the back; there has also been a pillar in the middle of the floor, but the excavation is cut in the laterite and has not been finished with any care.

(*d*) On passing a small village at the turn of the road are two pretty large cells with doors of the Egyptian type widening towards the floor, and

(*e*) farther south, in another hill, is one with a structural front plastered inside, and containing *lingas* worshipped by the people in the neighbourhood." (*Archæological Survey of Western India Report*, Vol. III, p. 23.)

I*a*. 7. **Karusa**, 14 miles to the south-east of Ausa. To distinguish it from other villages of the same name it is called Karusa-Râmagâon. About a quarter of a mile to the east of the village is a low, steep, laterite hill, in which, near the top, is excavated a series of old Brahmanical caves. The coarse spongy character of the

* Report of the Archæological Survey of Western India, Vol. III, p. 38.

rock and subsequent decay account for the clumsy and rough appearance of the caves and their sculptures. In one cave is a Jina or *tîrthankara*. Both these and the Dhârâshev caves were visited by Colonel Meadows Taylor when in charge of the Naldurg District. He surveyed the caves and sent plans of them to the Asiatic Society of Bombay. For a full account see *Reports of the Archæological Survey of Western India*, Vol. III.

II*a*. 8. **Kaulas Fort**, 32 miles north by east of Bidar. An old fort described as "irregularly built of solid masonry and bold round towers with an inter-fortalice guarded by portals and storied parapets." It is erected on a spur of a hill, round which a small river winds. It is said to have been fortified in the 12th century by the Warangal Râjâs. Mention is made of its capture in 1323 by Prince Alaf Khân, afterward Muhammad Tughlaq. (*Historical and Descriptive Sketch of His Highness the Nizâm's Dominions*, Vol. II, p. 629.)

9. **Nârâyanpur**, a few miles west of Bidar. The village is "on the edge of a large *talâv* or lake, which at one time must have been almost surrounded by stone deseents or stairs down to the water, and with numerous temples along its shores, some of them at least of great magnificence. It seems to have been the holy place of the Kalyâṇa of early days. But it has fared sadly in the wars and misrule of the country during the last six hundred years. It was taken and plundered in 1635 by Khân Dauran when he ravaged the country.

"The shore of the lake on the side next the village is strewn for more than a mile with fragments of cut stones, the ruins of *ghâts* and temples, with here and there an image almost entire." Some of the sculptures were sent by H. H. the Nizâm's Government to Bombay, upon a request made by Dr Burgess. "In the village are the remains of two temples, one a mere fragment, the outer walls of it having been completely destroyed; it has been a Hemâḍpanti temple, on the same plan as that at Nilangâ, but smaller, and nothing remains of it but the central
II*b*. *maṇḍapa* and the vestibule to the principal shrine . . . . The larger and more entire temple at Nârâyaṇapur has been a structure of more than usual elegance, and is probably older than the temple at Nilaṇga, but not much . . . . This temple is built of large stones, in several cases not much shorter than the lintels. They are of a hard compact trap that takes a polish, and have been carefully hewn and jointed without any cement. On the roof and in place of the side porches, rubble walls have been built, possibly in order to hold the place against Pindâri marauders. What has not been ruined by lawlessness has suffered from the effects of trees growing out of the walls and splitting them by their roots, while, as in too many other instances, the foundations have sunk and thrown the walls in places out of their perpendicularity, and destroyed the level of the floors . . . . The *śikhara* or tower over the shrine has been entirely destroyed. The figure sculptures are all in the recesses of the outer walls, giving the intermediate advanced parts of the walls the aspect of pilasters between them. They are all females, supported on projecting brackets, in various attitudes, some dancing, some nude, with snakes knotted round their thighs, and others in various styles of dress or half-dress, for none seem to wear anything but jewellery above the waist."*

* Report of the Archæological Survey of Western India, Vol. III, p. 40.

Ib. 10. **Nilanga,** 50 miles west by north from Bidar. Within the town is an old triple-shrined Hemâḍpanti temple, covered with a profusion of sculpture. The plan is star-shaped, having a multitude of projecting corners all around, being designed upon the usual device of a series of overlapping squares of equal size with a common centre, having their corners at equal distances apart upon the circumference of a circle, which has for its radius half the diagonal of a square. The main shrine of the temple has a *linga* in it and is still in use. (See *Report of the Archæological Survey of Western India*, Vol. III., p. 20.)

III. 11. **Sakol,** 14 miles north-east of Nilanga. Here there are the remains of a small plain temple of the twelfth or thirteenth century, but the spire is gone and the whole is dilapidated.

? 12. **Siruri,** 5 miles north of Sakol. Here were at least four old temples. (1) The temple of Ânandapâla has three shrines like the Nilanga temple. The columns too have a strong resemblance to those of the latter temple. The hall is 21 feet by 22 feet. In front of the temple stands a pavilion over a Nandi. (2) Nârâyaṇadeva's temple is similar, with four pillars in the *maṇḍapa*, which is 18 feet square. The principal shrine contains a *linga*. (3) A third temple is known as Mallikârjuna's with a *maṇḍapa* 18 by 15 feet. (4) The fourth temple is a complete ruin. (*Archæological Survey of Western India Reports*, Vol. III, p. 48.)

III. 13. **Sitâpur,** about half-way from Kalyâna to Nârâyanapur. A *talâv* or small lake with a temple on its margin, probably a re-construction from the materials of older and much larger shrines thrown down by the Muhammadans. Nearly every stone bearing sculpture has been smashed. (See *Archæological Survey of Western India Reports*, Vol. III, p. 39.)

III. 14. **Tiprâd,** close to Kalyâna on the south. Near Tiprâd is Aknâgamâ Gavi, perhaps on the ruins of an old monastery, with some well sculptured pillars in a verandah in front of a few small rooms, under which is a cave consisting of some small cells. The pillars belong to a much earlier building. The style of ornamentation belongs to the thirteenth century.

III. On the right of the road to Nârâyanapur are several small cave excavations. (*Archæological Survey of Western India Reports*, Vol. III, p. 38.)

IV.—Yelgandal District.

Ia 1. **Karimnagar,** the head-quarters of the Yelgandal District, contains nothing save a collection of quaint old arms stowed away in the dust of an empty room at the local club building. These are said to have been brought away from the old fort at Jaktial to the north of Karimnagar. Amongst them are several curious old matchlocks of extraordinary length, the longest being 10 feet 7 inches. These were not, of course, raised to the shoulder by one man without further support; they have a forked prop hinged to them about the middle which was fixed in a hole in a parapet or wall. There is a long piece of ordnance with four barrels, a small piece on a clumsy wooden wheeled carriage, a row of six short barrels fixed in a broad wooden stock, several bomb shells, fetters, rusty chain armour and other odds and ends. (March 1895.)

III. 2. **Anapur,** 6 miles north-east of Sirshella, on the river. About 2 miles west of this village, upon the river bank, is an old temple similar to those at Sirshella.

Ib. 3. **Bejinki,** 18 miles south of Karimnagar. An old sculptured temple. Though small it is one of the most ornate in the district. The four central columns of the *maṇḍapa* are especially well carved. It is dedicated to Śiva.

III. 4. **Borapalle,** a small village between Uparpalle and Yedlâpuram, about 22 miles south-east of Karimnagar. On the north of the village, under an old tree, are two small plain old shrines while before them stands a stone slab with a small Nandi on the top. Two sides of this stone are covered with Kânarese writing. See "Pâlampet," p. 49.

IIa. 5. **Jaktial Fort,** 30 miles north-west of Karimnagar. This is a celebrated old fort constructed in the style of the Nirmal fortifications. Some curious old firearms and guns from this fort are now in the club-house at Karimnagar.

? 6. **Kotapalle,** 5 miles north of Karimnagar, on the Jaktial road. An old temple similar to that at Naganur.

III. 7. **Kundagul,** 3½ miles south of Yedlâpuram, and 27 miles south-east of Karimnagar. In the village is a small roughly built stone shrine. Near it stands a beautifully sculptured shaft of a temple column in black stone similar in design to the pillars in the large temple at Uparpalle.

IIa. 8. **Malangûr Fort,** 16 miles south-east of Karimnagar. An old fort of no pretensions and rather insignificant looking, covering the summit of a great isolated hummock-shaped granite hill some 690 feet high. The fortifications are said to conssit of "a high wall formed of huge blocks of rough-hewn granite piled one

upon the other, but for the most part not cemented. The west side is bounded by a precipice 200 feet high. The east is the only side upon which the hill could be ascended, and this is more strongly fortified," the fort is said to have been erected by one of the Warangal Râjâs. Mention is made of its capture by the first of the Kutb Shâhi Kings of Golkondâ. It is not garrisoned. (*H. & D. S.*, II., 683.)

IIb. 9. **Naganur,** 6 miles north-east of Karimnagar. Some five or six old ruined Châlukyan temples still standing and vestiges of as many more. The principal among them is the temple of Râjeśvara, a triple-shrined temple. Close beside the temple is a tall and complete Garuda column, and there is another standing alone. The temples are in a very ruinous state.

I? 10. **Singapur,** 20 miles south-east of Karimnagar. Near the village are a number of old rough stone circles. These are spread over a large area about half a mile to the north of the village the cart track passing through them. The larger circles are 30 to 35 feet in diameter, and are composed of great rough boulders set slightly apart, 13 to 15 being in each ring. Remains of dolmans exist in the middle of some of them. Some of the stones have been recently broken up and removed; this should be prevented. They look like pre-historic burying places.

III. 11. **Sirshella,** 22 miles west of Karimnagar. Two plain old stone temples in the fields to the south-west of the village. Of little account.

Ib. 12. **Uparpalle,** eight miles south of Mallangur, and four and a half west by south from Yedlâpuram on the Karimnagar-Kâzipet road, is the village of Uparpalle near which are some interesting ruined temples of about the same age as those at Hanumkoṇḍâ and Râmâppâ Lake already described under Hanumkoṇḍâ and Pâlampet, pp. 46 and 49. They are built mainly of granite, but the decorated parts, such as the central columns, door frames, and ceilings, are constructed in that fine grained black stone which is found so plentifully in Châlukyan temples. The stone admits of the very finest chiselling, is not very hard, and takes a high polish. It is also very uniform in colour and grain. Out before the temple was lying a great square column engraved with an inscription upon all four sides. It tells us that Recherlla Rudra, the son of Kaṭreḍḍi and Bejjamâ, was the minister of the Kâkati king Gaṇapati, who was the son of king Rudra of Anumakoṇḍâ. The minister of Recherlla Rudra was Râjenâyaka. His wife was Ravvamâ. Their son was Kâṭaya. In *Śaka* 1157, the Manmatha year, he gave the village of Pincharapalle to a temple of Śiva.

III. 13. **Vemalavâdâ** or Yamalvâdâ, 8 miles north-east of Sirshella. Here there is a temple, though perhaps not very old, which is held in high repute by the Brâhmaṇs, within the temple enclosure is a Musalmân grave and tomb which is considered more or less sacred alike by Musalmâns and Hindus. The latter have an extravagant story to account for its presence in the precincts of this temple.

IIa. 14. **Yelgandal,** 80 miles north-east of Hyderâbâd. The fort of Yelgandal is constructed upon the top of a high craggy hill which towers above the town, and is further protected by engirdling walls and fortifications at different levels as well as round the foot. Upon the highest point is an old partially ruined mosque of the very ornate and elaborate style of the Kutb Shâhi buildings found so plentifully around Hyderâbâd. Its tall graceful minarets may be seen for miles. Below, upon the plain, is a large *idgâh* constructed after the same manner with lofty minarets covered with a profusion of diaper and other ornament with very pretty balconies. The minarets do not taper, and look a trifle heavy at the tops. Half-way up the fort is the old sculptured temple of Narasimhasvâmi, which appears to have been a very fine one.

III. 15. **Yellagudpa,** 26 miles east of Nirmal. A fort and *masjid.*

V.—Sirpur-Tândûr District.

IIa. **1. Chandur,** 32 miles north-west of Sirpur. The old fort of Manikgaḍ said to have been built by "Mankia Gond" in ancient times.

2. Râjura, 28 miles north by west of Sirpur. The old Hemâḍpanti temple of Śrî Svâmîśvara Svâmi with sculptures, 30 × 15 feet, in good condition. It enjoys an income of R37-12-9 in cash and land.

GLOSSARY.

Agrahâra. A grant of land or villages to Brâhmaṇs for religious purposes (15).

Âmalaka. A kind of fruit, and hence used as the name of the member of the *śikhara* or spire of a temple immediately beneath the *kalaśa*, or finial on account of its similarity in shape (7).

Ambaranâtha. An epithet of Śiva, "Lord of sky," (*ambara*, the sky, and *nâtha*, lord) (21).

Ambar Khâna. A storehouse for grain, a granary (2).

Anantesvara. An epithet of Śiva and Vishṇu, "lord of the infinite" (*ananta*, infinite, endless, and *îśvar*, lord) (30).

Arvâcham kosh (Arvâchina kośa). Modern Dictionary (45).

Arvat Khamban Guḍi. A temple of sixty pillars (31).

Ashûr Khâna. The building where the *tâbuts* are kept for ten days in Muhorram (1, 2).

Asura. An enemy of the gods, a demon (45).

Aśvathara. The horse-moulding an architectural term (21).

Aśvattha. Name of a tree (*Ficus religiosa*) (41).

Bahudhânya. Name of one of the sixty years of the Hindu cycle (41).

Bairâgi. A Hindu saint; one who withdraws from worldly desires (11).

Bâlabodha. The Dakhan development of the Devanâgari (8, 13, 30).

Bâlâji. A name of Kṛishṇa as a child (55, 66).

Bârâdari. A building with twelve doors or windows (2, 4, 9).

Band. A retaining wall, a dam (49, 55, 61).

Basvâ or Basvâṇṇâ. The sacred bull, Nandi; also the name of the founder of the Lingâyat sect (33).

Baulî or Bavalî. A well (30, 31, 50, 52, 55, 56).

Bhairava. A terrible form or manifestation of Śiva somewhat similar to the eleven Rudras. The Bhairavas are eight in number, *viz.* (1) Asitângabhairava, (2) Rurubhairava, (3) Chaṇḍabhairava, (4) Krodhabhairava, (5) Unmattabhairava, (6) Kâlabhairava, (7) Bhîshaṇabhairava, and (8) Samhârabhairava. (From the *Kâśikhaṇḍa*)

Bhâṇḍareśvara. An epithet of Śiva, "Lord of stores" (*Bhâṇḍara*, a store, and *îśvara*, lord) (21).

Bhavânî. A name of Pârvatî, wife of Śiva (6, 7, 44).

Bhûtanâtha. An epithet of Śiva, "Lord of Spirits;" (*Bhûta*, a spirit, and *nâtha*, lord) (31).

Bighâ. A certain measurement of land, almost equal to an acre. A *bighâ* equals 400 square rods, a rod is $5\frac{3}{4}$ hands (26, 34, 51, 60, 63, 66).

Bin Khâmi masjid. A masjid without pillars (5).

Bova. Same as Bairâgi, q. v. (21).

Brahmâ or Brahmadeva. The first deity of the Hindu triad. (Brahmâ, Vishṇu and Śiva), the creator (32, 46).

Buddha or Śâkyamuni. Also called Siddhârtha, the wise or enlightened one, the title of Gautama, the founder of the Buddhist religion, also the 9th incarnation of Vishṇu (16).

Chable Someśvara Svâmi. Name of Śiva, "Śiva, with the moon" (*Soma*, the moon, and *îśvara*, lord) (54).

Chabutra. A platform (49).

Chaitya. Name applied to the arch-roofed caves of the Buddhists (15), also to the ornamental arched façade of the same. Used in Brahmanical writings, the Râmâyaṇa for instance, to indicate a place of assembly where persons collected together for religious purposes.

Chakrîâ Svâmi. Name of a deity (?Vishṇu) (54).

Châlukya. Name of an ancient dynasty (32, 33, 38, 40, 41, 43, 48, 69, 70, 74).

Chamûpati. Leader of an army, commander (49).

Châkamân. A gateway with four arches (47).

Châminâr. Name of a building having four minarets (1).

Chaubâri. A building with four doors or windows (19).

Chauk. The place where four roads meet (1, 4).

Châvaḍi. The hall or office of the village officials (36, 69).

Chhatri. An umbrella; a lightly constructed pavilion supported upon pillars and open at the sides (47).

Chinna. Small (Kânarese word) (55).

Chinna Keśavasvâmi. A name of Vishṇu (50, 54).

Chitakhâna. A place where hunting leopards are kept (3).

Damdi or Damri. ¼th pice, 16 *kavaris* go to a *damri* (4).

Dargâh. A term generally applied to a Muhammadan tomb.

Daśa-Avatâra. Ten incarnations of Vishṇu, *viz.*, (1) Machhya (fish), (2) Kûrma (tortoise), (3) Varâha (Boar), (4) Nṛisiṁha (half man and half lion), (5) Vâmana (Dwarf), (6) Paraśu-râma, (7) Râma, (8) Kṛishṇa, (9) Buddha, and (10) Kalkin; (9).

Devanâgari. The character in which Sanskṛit and its derived languages are usually written (19, 20, 26, 36).

Devî. A goddess, a common name used alone for Durgâ (9, 22, 23, 61).

Devaśâlâ. A temple, hall of the gods (*deva*, god, and *śâlâ*, a hall) (9).

Dharmaśâlâ. A charitable rest-house or hall (17, 44).

Dholeśvara (Dhavaleśvara ?). An epithet of Śiva, "Lord of purity" (*Dhavala*, pure, and *îśvara*, lord) (11).

Digambara. The name of one of the sects of the Jainas whose images are nude (*Dik*, a direction, and *ambara*, a cloth), one having only the four points of the compass for his clothing, *i.e.*, sky clad, unclothed; also a name of Śiva (12, 22).

Dîpamâlâ. A row of lights; a stone pillar in front of a temple to support lamps on festive occasions; a lamp-post (8).

Dîvân khânâ. A royal hall; a court of audience or of justice (8).

Druga or Durga. A fort (39).

Durgâmmâ Devî. Name of the *Devî* who killed the demon Mahishâsura (61).

Dvârapâla. A doorkeeper; also a name of Vishṇu (32, 47).

Ekanâtha. Name of a Hindu saint of Pratishṭhâna (Paithân) (14).

Gagan. The sky (68).

Gaja-Lakshmî. Lashmî as represented with two elephants, one on either side of her, which pour water upon her from vessels held in their trunks. A favourite goddess with Hindus and Jainas of the Kânarese country and southern India (32, 47).

Gaṇapati or Gaṇeśa. Son of Śiva and Pârvatî (God of wisdom) (11, 21, 22, 23, 32).

Garbhagṛiha. The shrine of a temple (*garbha*, the inside, and *gṛiha*, a house, hence the sanctuary or inner room of a temple) (40, 41).

Garuḍa. Name of son of Kaśyapa by his wife Vinatâ, the *vahâna* or vehicle of Vishṇu (22, 32, 74).

Gautama. Name of an ancient *ṛishi*, also of the Buddha (30).

Ghâṭ. A flight of steps at the site of a river or tank; a pass through the mountains (9, 10, 11, 15, 19, 40, 69, 71).

Gokaleśvara (Gokuleśvara ?). An epithet of Śiva (22). (*Gokula*, name of the place of Kṛishṇa's birth, also a cow-house.)

Gopâla Svâmi. Kṛishṇa, the 7th incarnation of Vishṇu (cowherd) (52, 53, 55, 66).

Gopura. A lofty many-storeyed gateway to a temple enclosure, very common in Dravidian temples (60, 61).

Guḍi. A temple (a Kânarese term) (38, 47, 48, 63, 65, 66).

Gumbaz. A domed tomb of the Muhammadans (59).

Guṇṭhâ. A land measure; 33 feet make one *guṇṭhâ* (21, 23, 27, 34).

Hammâm. Bath-room (12, 68).

Hanumân. The monkey chief and warrior (21, 22, 27, 59, 61).

Hemâḍpanti. Hemâḍpant, the name of a minister to one of the Yâdava kings of Devagiṛi (modern Daulatâbâd) in the 13th century who is supposed to have been a great temple builder, and to whom all temples of that period are commonly ascribed. The term "Hemâḍpanti" is more loosely applied by the common people to most of the ancient temples of the Dakhan (13, 14, 15, 20, 21, 22, 23, 24, 25, 26, 27, 28, 63).

Idgâh. A Muhammadan place of prayer, being a plain wall running north and south with one or more niches or *mihrâbs*, and generally placed on rising ground on the outskirts of towns and villages. Specially used on "ids" or festivals (6, 27, 51, 52, 68, 75).

Illâkhâ. A province, presidency (69).

Inâm. A grant of land or village, generally for services rendered (20, 26, 27, 30, 36, 48, 50).

Indra Sabhâ. Name of the Jaina caves of Ellora: assembly (hall) of Indra, lord of the gods (9) 10).

Îśvara. Name of Śiva and also of Vishṇu; also one of the sixty years of the Hindu cycle (30, 33, 34, 41, 65).

Iṭṭoba. Corrupted form of Viṭhobâ; q. v. (63).

Jâgir. Land or village held for service given (12, 14, 17, 24, 39, 40, 50).

Jaina. A religious sect whose doctrines are a compromise between Buddhism and Hinduism (9, 10, 21, 22, 33, 44).

Jâmi' masjid. The chief Muhammadan mosque in a town where the people more generally assemble for worship. Sometimes called the Jumâ masjid or Friday mosque, the special services of Friday, their Sabbath, being performed there (1, 2, 13, 15, 21, 29, 31, 32, 33, 36, 37, 41, 48, 50, 59, 62, 63).

Jânakîpura. Ancient name of Jâlnâ (*Jânakî* name of Sîtâ, daughter of the mythological king Janaka and wife of Râma, king of Ayodhyâ, and *pura*, a town) (12).

Janârdana Svâmi. Name of an ancient Hindu saint (9).

Jaṭâ Śaṁkara. An epithet of Śiva, "Śiva with matted hair (*jaṭâ*, matted hair, and *Śaṁkara*, name of Śiva) (27).

Jatrâ. A fair (21, 23, 35, 37, 50, 52, 55, 60, 62).

Jyotirlingas. There are twelve especially celebrated *lingas* scattered throughout India which are known as *Jyotirlingas* (*Jyotir*, light, regarded as the Supreme Spirit, and *linga*; q.v.) They are (1) Somanâtha in Saurâshṭra (Kâthiâwâr), (2) Mallikârjuna at the Śrîśaila mt. (Madras presidency), (3) Mahâkâla at Ujjain (Central India.), (4) Oṁkâra at Mândhâtâ (Central Provinces), (5) Vaija or Vaidyanâtha at Parali (Nizâm's territory), (6) Nâganâtha or Nâgeśa in Dârukâ forest (Aundha, Nizâm's territory), (7) Kedâra in the Himâlayas, (8) Tryambaka on the banks of the Gautamî-Godâvarî (village known by the same name near Nâśik, (9) Râmeśvara, on an island between India and Ceylon, (10) Bhîmaśaṁkara at the source of the Bhîmâ in the Khed *tâlukâ* of the Poona District, (11) Viśvanâtha or Viśveśvara at Vârânaśî, Benares, (North-Western Provinces and Oudh), and (12) Ghuṣṛiṇeśa or Ghṛisbneśvara at Śivâlaya, modern Ellora (Nizâm's territory) (21).

Kacheri. An office, a court-house (4, 26, 58).

Kailâsa. Śiva's mountain-home or Paradise; also name of the great rock-cut temple at Ellora (9, 10).

Kâkaṭîya or Kâkaṭi. Name of an ancient dynasty (48, 74).

Kalachûri. Do. do. do. (70).

Kâleśvara. An epithet of Śiva, "lord of the god of death" (*Kâla*, god of death, also name of Śiva as the destroyer of the world, and *îśvara*, lord) (27).

Kâlî. Name of a Devî, also of Durgâ, the feminine form of preceding word (8).

Kalleśvara. An epithet of Śiva (40).

Kallîsvara. Same as last (41).

Kârtikasvâmi. The god of war, son of Śiva and Pârvatî (so called because he was reared by the six kṛittikâs) (32).

Kârvân. A traveller by a camel (1).

Kâśînâtha svâmi.
Kâśîviśvanâtha.
Kâśîviśveśvara.
Name of Śiva. The Viśveśvara of Kâśî or Benaras is one of the especially celebrated 12 *Jyotirlingas* and hence several Śaiva *lingas* are named after it. (*Kâśî*, name of Benaras, and *Viśvanâtha* or *Viśveśvara*, lord of the universe) (39, 55).

Keśava.
Keśavarâja.
Keśavasvâmi.
Name of Vishṇu (23, 26, 50).

Khaṇḍobâ. Name of a deity, an incarnation of Śiva. A local term (5).

Khângâ. A tomb of a Muhammadan saint (15).

Khara. Name of one of the 60 years of the Hnidu cycle (41).

Killâ. A fort (4).

Killedâr. The commandant of a killâ or fort (9).

Kos. A vernacular term for 2 miles, used as a measure of distance.

Kosh (Kośa ?). A dictionary; a treasure (45).

Kotwâl. The chief officer of the police, or constabulary of a town; also a village servant under the *Patel* (36).

Kṛishṇa. Name of the 8th incarnation of Vishṇu (62).

Kuṇḍa. A small masonry tank for water; also a place for sacrifices or to hold the sacred fire (18).

Lakshmaṇa. Name of one of the three step-brothers of Râma, solar king of Ayodhyâ; Lakshmaṇa was son of Daśaratha by his wife Sumitrâ (63).

Lât. An inscribed pillar set up to commemorate some event or promulgate laws or edicts (26).

Leṇâ. A rock-cut cave (44).

Lingam or Linga. The genital organ of Śiva worshipped in the form of the Phallus (18, 22, 23, 24, 25, 30, 47, 55, 61, 70, 72).

Lingâyat. A religious sect; a follower of the religion founded by Basvâ who posed as an *avatâra* or incarnation of Nandi, the sacred bull of Śiva (41, 59).

Lokeśvara. An epithet of Śiva, "lord of the worlds" (*Loka*, world, and *îśvara*, lord) (30).

Madrasâ. A Muhammadan school or college (4, 68).

Mahâdeva. A favourite name of Śiva (great god), the 3rd deity of the Hindu Triad (Brahmâ, Vishṇu and Śiva). The destroyer of the universe (6, 10, 11, 14, 20, 21, 22, 23, 24, 25, 26, 27, 28, 31, 32, 38, 51, 52, 53, 54, 55, 56, 57)

Mahâl. A hall, a palace (1, 3, 8, 14, 23, 30, 48, 58, 65, 67, 68).

Mahâmaṇḍaleśvara. A title used in old copper-plates, etc., before the names of kings (*mahâ*, great, *maṇḍala*, a province, and *îśvara*, a master or ruler) (27).

Mahâmâyâ. Name of a *devî* (*mahâ*, great, and *mâyâ*, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit) (41).

Mahâmâyî. An epithet of Śiva (40).

Mâhâtmya. A legendary or historical account (14).

Maheśvara. } An epithet of Śiva, "great god" (*mahâ*, great, and *îśvara*, god) (54).
Mahesvarśvâmi. }

Mahisha. A buffalo; a demon of the same name killed by Durgâ Devî (45).

Mailâra-linga. Name of Khaṇḍoba or Mallâri; also Śiva (35).

Mallikârjuna. Name of Śiva; Mallikârjuna is one of the especially celebrated 12 *Jyotirlingas* and hence several Śaiva *lingas* are named after it (37, 41, 72).

Mânbhava. (Corrupted form of *Mahânubhava.*) A religious Vaishṇava sect who wear black clothes and worship Kṛishṇa (16).

Maṇḍapa. The large open hall of a temple (19, 20, 22, 23, 24, 25, 27, 38, 47, 48, 55, 61, 63, 66, 71, 72, 73).

Maṇipuri. Name of an ancient saint (19).

Manmatha. Name of one of the 60 years of the Hindu cycle; also Cupid, the god of love (74).

Mantri. Name of a well; also a minister (50).

Maqbara. A Muhammadan mausoleum (3, 16, 18).

Mârkaṇḍa. Name of a mythological saint or *ṛishi*, also of one of the 18 *Purâṇas* (26).

Mârkaṇḍeśvara. An epithet of Śiva (*Mârkaṇḍa*, same as last) (36).

Mâruti. The monkey chief and warrior (35, 36, 37, 70).

Masjid. A Muhammadan house of worship.

Maṭha. A monastery (11, 17, 41).

Mihrâb. The arched nich in a mosque towards which Muhammadans turn at prayers (13).

Minâr. A minaret (1, 8, 30, 33, 60, 68).

Moti. A pearl (1, 13).

Mudgaleśvara. An epithet of Śiva (*Mudgala*, name of an ancient *ṛishi*) (24).

Mujâvar. A care-taker in a *masjid* or other Muhammadan building.

Mukteśvarasvâmi. An epithet of Śiva, "lord of the *muktas*, i.e., souls emancipated from further births) (54).

Mûlaśambhu. An epithet of Śiva, "the god without beginning" (48).

Mûleśvara. Ditto ditto (32).

Nâganâtha. An epithet of Śiva and also of Vishṇu, also of *Śesha* as lord of the serpents; name of one of the especially celebrated 12 *Jyotirlingas*.

Nagâr-khâna. The place where drums are beaten at appointed times (5, 7, 17, 55).

Nagareśvara. An epithet of Śiva, "lord of a town" (*nagara*, a town, a city) (22).

Nâgari. *See* "Devanâgari" (48).

Nakâr-khâna. *See* "Nagârkhâna" (2).

Nâlâ. A canal (64).

Nallâ. A brook, stream (12).

Nandi. The sacred bull, the *vahâna* or vehicle and attendant of Śiva (23, 25, 27, 32, 47, 51, 55, 72, 73).

Narasiṁha.
Narasiṁhaśvâmi.
Nṛisiṁha.
The 4th or man-lion incarnation of Vishṇu (15, 22, 25, 27, 35, 50, 54, 56, 61, 75).

Nârâyaṇa.
Nârâyaṇadeva.
Name of Vishṇu (27, 65, 72).

Navâb-khâna. A royal residence (6).

Navalinga. Name of a temple (a collection of nine lingas) (40).

Nava Mahâl. The new palace (2).

Nava Siddhêśvara (Siddhiśvara?). An epithet of Śiva, "lord of *siddhis* or faculties of which there are eight, *viz.*, (1) *Aṇimâ*, the superhuman power of becoming as small as an atom; (2) *Laghimâ*, the superhuman power of assuming excessive lightness at will; (3) *Prâptih*, the superhuman power of obtaining anything; (4) *Prâkâmyam*, irresistible will; (5) *Mahimâ*, the superhuman power of increasing size at will; (6) *Îśitvaṁ*, superiority; (7) *Vaśitvaṁ*, control; and (8) *Kâmâvasâyitâ*, suppression of passion or desire. The *siddhis* are eight in number, but here the word *nava* is probably used to mean the new temple of Siddheśvara (40, 41).

Neminâtha. Name of one of the twenty-four *Tîrthankaras* of the Jainas (23).

Nilakaṇṭha.
Nilakaṇṭhesvara.
An epithet of Śiva, "god of the blue throat" (*nîla*, blue, and *kaṇṭha*, throat) (21, 63, 65).

Padmâkshî. Name of a *devî*, Lakshmî (Lotus eyed) (48).

Pânchakki. Watermill for grinding, etc. (4).

Panchalinga. Name of a Śaiva temple (a collection of five *lingas*) (32).

Pancha Pâṇḍava. The five sons of the King Pâṇḍu, three by his elder wife, Kunti, *viz.*, Dharmarâja or Yudhishṭhira, Bhîma, and Arjuna, and two by his younger wife, Mâdrî, *viz.*, Nakula and Sahadeva (21).

Pâpanâśa. An epithet of Śiva and also of Vishṇu, "destroyer of sin" (*Pâpa*, sin, and *nâśa*, destroyer or destruction) (69).

Pârśvanâtha. Name of one of twenty-four *Tîrthankaras* of the Jainas (10, 23).

Parvat. A hill, mountain; heaven (35).

Pârvatî. Name of Śiva's wife, "daughter of the mountain Himâlaya" (22).

Pâtel. The head revenue officer of a village (20, 23).

Patwâri. An official of a village, a land steward, etc. This officer, now extinct, corresponded with that of *Kulkarṇi*; used now pleonastically with the word *Pâtel* as *Pâtil-Patwâri* (30).

Pippala. Name of a tree (*Ficus religiosa*) (11).

Pîr. A Muhammadan saint (3, 7, 15, 38, 70).

Plavanga. Name of one of the 60 years of the Hindu cycle (41).

Pradakshiṇâ. Circumambulation from left to right so that the right hand is always towards the object worshipped. Also the path or passage where it is performed (44, 63).

Purân Haveli. Old building or palace (1).

Purân Pul. Old bridge (1).

Purâni. Old (59).

Raghunâtha.
Raghopati (Raghupati?)
Name of Râma, the 7th incarnation of Vishṇu so called, because he was supposed to be the principal person in the family of Raghu (36).

Râja. A king (2, 8, 29, 35, 36, 38, 39, 41, 43, 46, 49, 58, 60, 67, 70).

Râjeśvara. An epithet of Śiva, "lord of kings" (*râja*, a king, and *îśvara*, lord) (59, 74).

Râma.
Râmasiṁha.
Râmasvâmi.
Same as Raghunâtha, q.v. (12, 36, 50, 54, 55, 56, 63, 66).

Râmeśvara.
Râmalingeśvara.
Râmalinga.
Râmalingasvâmi.
An epithet of Śiva. *Râmeśvara* is one of the 12 especially celebrated *Jyotirlingas* and hence several Śaiva temples are named after it (53, 56, 61, 63).

Rangeśvarasvâmi. Name of a deity (59).

Rauza or Roza. A Muhammadan tomb (12, 30).

Rudra Mâlâ. Name of the famous old temple at Siddhapur, with its surrounding shrines forming a garland of eleven temples (47).

Rudreśvara. An epithet of Śiva, "Lord of the Rudras." Rudra, a group of eleven gods supposed to be the manifestations of Śiva, akin to the 8 Bhairavas. They are (1) Mṛigavyâdha, (2) Sarpa, (3) Nirṛiti, (4) Ajaikpât, (5) Ahirbudhnya, (6) Pinâkin, (7) Dahana, (8) Îśvara, (9) Kapâlin, (10) Mahâdyuti, and (11) Bharga (17, 49).

Sabhâ maṇḍapa. The principal or assembly hall, before the shrine of a temple; in the case of two halls, the outer open one (19, 20).

Sâgara. The ocean (1).

Śaiva. Relating to Śiva (17, 30, 32, 44, 47).

Śaka. The Hindu era as said to have been founded by the King Śâlivâhana; commences 78 A.D. (10, 14, 15, 19, 23, 31, 38, 40, 48).

Śâlivâhana. Name of a king, the traditional founder of the Śaka era, who flourished in the 1st century A.D. (14).

Śâlunkâ. The stone within which the *linga* is placed, made to represent the female counterpart of the *linga*, also known as the *yoni* (22).

Śambhav Lingeśvara (Lingeśvara?) Śambhu. Śambhu Lingeśvara. An epithet of Śiva, "*Śambhu*, Śiva," *Śambhava* relating to Śiva (47, 52).

Śaṁkara. A name of Śiva, "doer of good" (30).

Saṁvat. A year; generally used in connection with the Hindu era as founded by the King Vikrama; it commences 56 years before the Christian era (35).

Samvatsar. A year (69).

Sanad. A written document conveying a grant (61).

Sangameśvara. An epithet of Śiva (*sangama*, meeting or confluence of two rivers, etc.) A Śaiva temple built at a confluence of rivers is always so called (14).

Sankeśvara. An epithet of Śiva (14).

Śântinâtha. Name of one of the twenty-four *Tîrthankaras* of the Jainas (23).

Sarâi. A caravansarí, a rest-house (4, 6, 12, 13, 14, 55).

Sarasvatî. Name of the goddess of learning and letters represented as the wife of Brahmâ; also the name of Durgâ (7).

Śârdûla. A tiger.

Sarvajit. Name of one of the 60 years of the Hindu cycle (41).

Sât kuṇḍa. Seven pools of water (4).

Sâukar. A money-lender (15).

Siddhesvara. An epithet of Śiva, "Lord of the Siddhas" (*Siddha*, perfected one, and *îśvara*, lord) (11, 23).

Śikhara. Top of a mountain or spire of a temple (5, 17, 24, 40, 49, 71).

Silâ-khâna. An armoury.

Sîtâ. Name of the wife of Râma, king of Ayodhyâ (12, 63).

Sîtârâma. Sitarâmasvâmi. Râma and Sîtâ (54, 55).

Śiva. Name of the third deity of the Hindu Triad (Brahmâ, Vishṇu and Śiva) the destroyer (20, 24, 46, 47, 62, 73, 74).

Śivalinga. Linga of Śiva (36).

Śiva-Pârvatî. Śiva and Pârvatî, his wife (22).

Śivarâtrî. The 14th day of the dark half of the month of Mâgha (January-February) when fast in honour of Śiva is observed every year (18, 55, 61).

Śloka. A verse (11).

Someśvara. An epithet of Śiva. Name of one of the especially celebrated 12 *Jyotirlingas*, and hence several Śaiva temples are named after it (*Soma*, the moon, and *îśvara*, lord) (55).

Śrî. An honorific prefix to works or writings and to the names of gods and great persons; also a name of Lakshmî (20, 36).

Śrîmukha. Name of one of the 60 years of the Hindu cycle (41, 49).

Subâ. A division of a country for revenue purposes (3, 29, 46, 58, 61).

Subedâr. A revenue officer in charge of a *subâ* or division.

Śukla. Name of one of the 60 years of the Hindu cycle (41).

Sutâr. A carpenter (21).

Sutâresvara. An epithet of Śiva (23).

Takht. Throne, dais (68).

Talâv. A tank (13, 40, 70).

Tâlukâ. A sub-division of a district for revenue purposes (34, 35, 36, 37, 58, 59).

Tehśil. Same as *tâlukâ* (5, 10, 19, 20, 21, 23, 24, 25, 26, 50, 54, 55, 60).

Tehśildâr. A revenue officer in charge of a *tehsil* (13, 26).

Tâṇḍava. A special dance of Śiva (32).

Târaṇa. Name of one of the 60 years of the Hindu cycle (41).

Tawârikh Nâma. A Muhammadan historical work (3).

Teli. An oilman (26).

Tîrtha. A holy place; more especially applied to famous tanks or places where pilgrimages are made for ceremonial bathing (21).

Tîrthankaras. The twenty-four Jaina teachers or reformers (71).

Tuljâ. Name of the village deity at Tuljapur, who killed the demon Mahisha (45).

Urus. An annual fair in connection with any religious Musalmân building (27, 33, 51, 53, 60).

Vaishṇava. Relating to Vishṇu (44, 63).

Vâsuki. Name of a celebrated snake; the king of the serpents (21).

Vâteśvara. An epithet of Śiva (14, 24).

Venkaṭeśa.
Venkaṭeśvara.
Venkeśvara.
} An epithet of Vishṇu (*Venkaṭa*, name of a mountain) (35, 36, 37, 47, 48, 50, 52, 55, 56, 60).

Vihâra. A Buddhist or Jaina monastery. A flat-roofed cave is generally so called (6, 10, 15).

Vijaya. Name of one of the 60 years of the Hindu cycle (69).

Vilambi. Same as above (41).

Vîrabhadra.
Vîrabhadreśvara.
} Name of the demon created by Śiva from his matted hair to kill Daksha (36, 37, 50).

Virodhi.
Virodhakṛit.
} Name of one of the 60 years of the Hindu cycle (41).

Viśvâvasu. Same as above (41).

Viṭhoba.
Viṭṭhaleśvara.
} A form of Vishṇu, the celebrated god of Pandharpur (54, 62).

Vishṇu. Name of the second deity of the Hindu Triad (Brahmâ, Vishṇu and Śiva). The protector or preserver (24, 26, 32, 46).

Zillâ. A district or division of a country for revenue purposes (3).

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